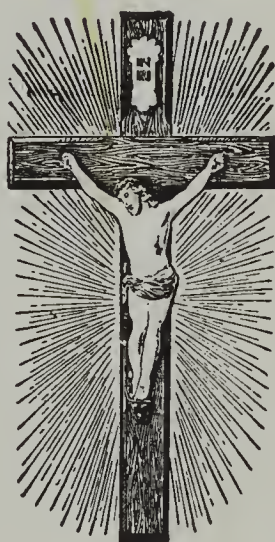


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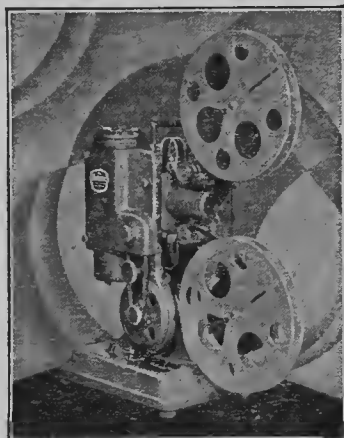
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“Peace on Earth to men of good will” was the Angels’ message on the first Christmas night. May it again sound forth on the night air of this Christmas season and permeate the hearts of all men so that the Peace which Christ came on Earth to give may dwell abundantly in every Christian heart.

The year 1935 we confidently hope and earnestly pray, will be the beginning of better times. May it be for each and everyone of our readers a year replete with happiness and good fortune.

This year’s presentation of The Western Catholic Almanac and Calendar is offered to the Catholics of Western Canada, and more especially of Alberta and Saskatchewan, with the hope that it may be of service and do its own little bit to foster the Kingdom of Christ on earth.

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THE EDITOR.



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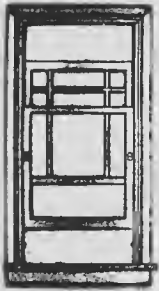
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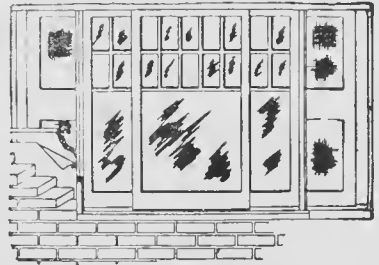
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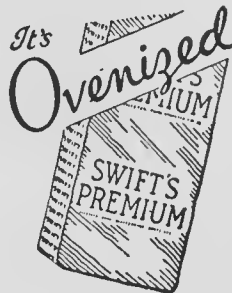
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# The Divinity of Christ

By REV. MARTIN SCOTT, S.J. (Copyright)

The twenty-fifth of December records the birth of Christ. We call the day Christmas, which means Christ's Mass. For on that day Mass is celebrated in commemoration of the birth of the divine Babe at Bethlehem.

It was a strange way for the Creator to come into His own world. Human wisdom would dictate a more glorious entry. Only God could stoop so low as to be born in a stable amid animals. No mere man, who was master of his own condition, would make his first appearance on the world stage as a helpless babe and as a rejected stranger. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." None but God could inaugurate the greatest undertaking in the world in such an unseemly way. Christ is the dividing point of history. We date our years before or after Christ. He is also the dividing point of man for all men are either with Him or against Him. It is thus seen that Christ is the most important personality in the world. He has even now more followers, who are devoted lovers, than any monarch that ever lived, no matter how powerful or beloved.

Napoleon was once complimented on the devotion of his people to him. He replied: "Do not speak to me of loyalty and devotion. There is One who died on a cross nearly two thousand years ago who has had, and now has, more ardent lovers than any monarch that ever lived. There are millions today who are ready to lay down their lives for the Crucified, millions today living for Him and toiling for Him in every part of the world. No King was ever served so faithfully and generously as He who said, 'My kingdom is not of this world,' and whose crown was of thorns, and whose throne was the cross."

To man's way of thinking Christ chose poor means of establishing His kingdom. But the wisdom of the world is folly, and the foolishness of the cross wisdom. Today Christ is the dominant factor of life, and His kingdom num-

bers loyal adherents from every nation on the globe. The two greatest and most joyous festivals of civilization are those which commemorate His birth and His resurrection. Christmas and Easter are living tributes to the influence of Jesus Christ in the world. The great personages of antiquity are but names. Alexander and Caesar, with all their power and pomp, are but memories. Who, today, would die for Caesar or Alexander? Literally, millions would gladly die for Christ. In every century, from the beginning of Christianity, the followers of Christ have endured calumny, confiscation of property, imprisonment, torture and death for His Name. None but God could inspire such loyalty so continuously and so long.

Even if Christ never worked a miracle, we have in this age-long devotion to Him a perpetual miracle, and a proof that He was what He proclaimed Himself to be, the Son of God. All that is really worth while in civilization today is the result of Christ in the world. The sages of old and the wise men of various epochs have left their impress on certain nations and periods, but Christ has left His impress on mankind the world over and for all time. We can not be indifferent to Christ. Men love Him or hate Him. He foretold it. "He who is not with Me is against Me." And so it has been during all the ages. Christ has been passionately loved and violently hated in every age.

It is so today. While millions live for Christ and are ready to die for Him, other millions blaspheme Him and diabolically oppose Him. The world hates Christ because He does not cater to it. The world would love Christ if He gave it what it wanted. It wants to be a law to itself, to make self-indulgence the principle of life. But Christ came to give us something more than what this world at its best can give. "To as many as receive Him He gives the power to become the sons of God."

He left heaven and became man in order that man might become, in a sense, divine. The world is opposed to

Christ because its principles are directly opposite to His. The world sets up this life as man's goal. Christ proclaims that this life is probation, and that the grave is not the goal but starting-point of man. Between the followers of these two antagonistic standards there must always be inevitable opposition. Which is right, Christ or the world? That is the great question. The greatest.

If Christ is God there can be no question as to who is right. Hence it is that the most vital matter for each individual is his attitude toward Christ and his relation to Christ. If Christ is God, He is to be honored as God, believed in as God, served as God. Is He God? The high priest put that question to Christ personally and heard the answer, "I am." For that response He was accused of blasphemy and adjudged guilty of death. He was led to Pilate, falsely charged with making Himself king. Pilate asked Him "Art Thou a King?" Christ answered "I am, but My kingdom is not of this world." Pilate found no fault in Him, yet to satisfy His accusers he sentenced Him to death after proclaiming Him innocent.

This is the only case in the annals of justice where the judge, after solemnly proclaiming the accused innocent, nevertheless sentenced him to death. Christ was crucified for proclaiming that He was God. He meant that He was God in the true sense. He was so understood by His accusers, otherwise He would not have been accused of blasphemy, the penalty of which was death. Was Christ what He claimed to be? He gave the best proof that He was when He died for His statement. Men do not die for a lie. Christ solemnly proclaimed that He was God and died for so proclaiming. Are we to believe Him?

The greatest opponents of Christ's divinity declare that He is the one perfect being that has ever been in this world. They affirm that His is the best balanced mind known to mankind. They acclaim Him the most exalted and virtuous personage that history records.

This perfect being, distinguished for soundest intellect and most exalted virtue, solemnly declared He was God, and sealed His testimony with His Blood. Since this perfect being can not be a deceiver or a victim of delusion,

it follows from the admission of His opponents that Christ is God. This perfect being would not lie, nor would He be under an insane delusion. Christ proclaimed He was God. If He was not God He was either an impostor or a madman. But all admit He was the most upright person that ever lived, and also the sanest. His very opponents, during His lifetime, were forced to admit His exalted sanctity and His marvelous mentality. "Which one of you can accuse Me of sin?" was His challenge to them, and they were forced to hold silence. Again they said, referring to His mentality, "Never spake man as this man speaks." Of all mankind He alone could point to Himself as a model of conduct. "Learn of Me, who am meek and humble of heart." Moreover, He proclaimed Himself the standard of truth. "I am the Light of the world." "I am the Way, the Truth, and the Life." What arrogance and what insanity if He were not God! But holy as was Christ, and mentally perfect, His divinity rests on something more than His word. Christ knew that in affirming He was God He was making a most astounding claim. The Jews had such reverence for God that they never pronounced His name, uttering, instead, a substitute, "Adonai." It was this great, Almighty Being that Christ affirmed Himself to be. No wonder the Jews were amazed at His claims, and resisted them. Christ, who knew their exalted idea of God, made every allowance for their slowness to believe in Him. He realized the magnitude of His claims and the need of substantiating them. Accordingly He said to them that they had a right to demand of Him corroboration of His word. Hence He proceeded to confirm His statement, as a scientist would, by evidence.

"If you do not believe Me, at least believe the works which I do, they give testimony of Me." His miracles were the evidence He furnished for His claim. Any man could say he was God. But no one who was not God could do the things which God alone can do. Christ gave sight to the blind, made the cripple walk, cleansed the leper, cured the deaf, raised the dead to life. He commanded nature as only the Lord of nature could do, bidding the storm to cease and the elements to subside. The winds and the

(Continued on page 52)

# *The Church and the State--- and a Ford*

By REV. D. J. MULCAHEY,  
St. Paul's Cathedral, Saskatoon.

When Jim Jennings and Bob Lawton not so long ago became joint owners of an antiquated Ford it was a fair guess that there would be, from time to time, squabbles between them about how and when and where the Ford should be operated. Jim was a good mechanic—the important thing to him was the engine and its efficiency. Bob was a bit of an artist, and to him it was the appearance of the car that mattered. As a result, if Jim got the body wet, Bob got hot—and if Bob got the engine hot, Jim told Bob he was all wet—arguments were frequent—but they were both good natured chaps, and from the last reports the Ford was still, as the Military phrase puts it, “carrying on.”

This little incident is only mentioned here as a prelude to the discussion of something a good deal more important than Fords. There is though, a fairly good analogy—because if you replace Jim by the Church, put the State in the role of Bob, and let the Ford stand for the individual, or the family, you can see immediately that since both the Church and the State are vitally concerned in both there are bound to be occasions when their ideas as to the things that concern the individual and the family are going to differ because, like Jim and Bob, their viewpoints are opposite.

There are two philosophies that guide actions—one a materialistic one that considers man as simply made for this world, and ignores things spiritual and the next life. It believes that if you make a man comfortable, house him well, attend to his material needs, you can ignore everything else. That is the philosophy of the modern State—and for that matter most of the ancient ones. Things like religion, morality, eternity are left out of the picture. You can see right away there will be no provision there, say, for religious education—or for the sacredness of marriage as a sacrament—or for the State

not infringing on the rights of conscience, if it judges the occasion or circumstances warrant it. And there is the other philosophy which says a man is the image of God, with a destiny that is supernatural and eternal, who has rights prior to and above the State, and therefore not subject to the State. And just because of that, this philosophy insists that morality and religion are much more important than anything else, and that since Christ has established on earth an institution to carry on His teaching, that her guidance is the only guidance to be followed by the individual or the family, and that she is supreme in the things which are really worth while.

Quite right there exists the setting for age-old controversy between the Church and the State. Socialism, Communism, religious education, marriage laws—systems which vitally affect the individual and the family—these are the sources of the quarrels which are as old as history—the State continually seeking to extend her influence into a domain which the Church claims is hers; the State logically claiming the right to sacrifice the individual for the good of the greater number—very often a mistaken idea of good being involved, and the Church rising in her anger to cry “Hands off” with regard to things which concern her alone: the State claiming as her function the making of laws by the thousands that deal with even the most intimate things of a man’s conscience; and the Church insisting that the less interference there is on the part of the State, and the more liberty and initiative he possesses, the better society he forms and makes a part of. That in exceptional cases the State may, and should, interfere, she frankly admits, but that the State should make of the individual a mere puppet whose every action is under state control and State supervision,—this she claims is altogether wrong. In one of the strongest



pieces of prose I ever read, Gilbert K. Chesterton, treating of this tendency says:

"In England not so long ago doctors sent out an order that all little girls should have their hair cut (not rich little girls of course). The reason they gave was that the poor are pressed down into such squalor, that in their case, having long hair means having vermin in the hair—therefore, they propose to abolish the hair. It never seems to have occurred to them to abolish the vermin. They argue that vermin is more likely to be found among the poor. And why? Because a workingman's family is crowded in a slum, he must allow his little girls hair, first to be neglected because of poverty, next to be poisoned by promiscuity, and lastly to be abolished by hygiene. The workingman perhaps was proud of his little girl's hair but he does not count. In the same way, if a poor child, screaming with a toothache disturbs the rich then the remedy is to pull out the teeth of the poor: if their nails are disgustingly dirty, to pluck them off. These are wild fancies you say. They are not a bit wilder than the brute fact that a doctor can walk into the house of a freeman whose daughters' hair may be as clean as spring flowers, and order him to cut it off. It never seems to strike these people that the lesson of lice in the slums is the wrongness of slums, not the wrongness of hair — and the whole gist of this talk is that we must begin all over again and begin at the other end. I begin with a little girl's hair—that I know is a good thing. Whatever else is evil, the pride of a good mother in the beauty of her daughter is good. It is one of those adamantine tendernesses which are

the touchstones of every age and race. If other things are against it, other things must go down. If landlords and laws, and sciences are against it, landlords and laws and sciences must go down. With the red hair of one urchin in the gutter, I will set fire to all modern civilization. Because a girl should have long hair, she should have clean hair; because she should have clean hair, she should have a clean home, because she should have a clean home, she should have a free and leisured mother; because she should have a free and leisured mother, she should not have a usurious landlord; because she should not have a usurious landlord, there should be a more equal distribution of property—and because there should be a more equal distribution of property, there shall be a revolution. That little urchin, with the red hair, whom I have just watched toddling past my house—she shall not be lopped and lamed and altered; her hair shall not but cut short like a convicts; no, all the kingdoms of the earth shall be hacked and mutilated to suit her. She is the human and sacred image; all around her the social fabric shall sway and split and fall; the pillars of society shall be shaken, and the roofs of ages come rusting down—and not one hair of her head shall be harmed."

Better than anything else that quotation summarizes the Church's attitude towards the interference of the State in the affairs of the individual. It is her reason for rejecting Socialism—her reason for rejecting Communism—her reason for insisting on the spiritual things of life—this life and the life to come—the sacred freedoms of a struggling humanity.



# The Ten Words

By REV. P. J. O'REILLY, D.D.

At a surprisingly early age we discovered in ourselves a natural longing to know things; and at an equally early age we found out that the best way to satisfy that natural desire was by asking questions.

Hence as soon as we began to speak, we began to ask questions, and we either awaited the answers to our queries from others, or discovered those questions touched on childish queries from others, or discovered the things: what Santa Claus did in the summer; did he spend all his time making presents for next Christmas? Was he keeping his reindeer in shape for his late autumnal rush to the sunshine and warmth of the south?

As we grew in importance, (to ourselves and everyone else concerned), so did our questions, which gradually took on a more sensible and a more mature form. We could be put off no longer with a childish answer. We began to ask more complicated questions (to the embarrassment of our elders). We were able to understand more intricate answers.

That catechetical method was used to satisfy the natural longing of the human mind to know things: we wanted to know, and we came to the obvious conclusion that the best ways to do so was by diligent questioning.

Unknown, perhaps, to ourselves a number of those questions were very important, and the answers thereto were to have a marked effect upon our future views and actions. Chief among all these many queries there stood out one, and upon the answer to it our whole future depended.

Men have asked themselves, or others, this question since the dawn of time; and so it is not surprising that it was asked of our Blessed Lord Himself. He was moving on to the end of His earthly sojourn; He had become known and famous for His wondrous works. All knowledge had proceeded from His lips. He had gone about doing good to all men.

The Apostles and disciples of Christ had just returned from their mission, and were rejoicing over the success of

their first attempts to pass on to mankind the word of life which they had just received from the Master. In very truth their success was much greater than they realized.

The parable of the mustard seed was perceptibly becoming fact. The glory of the teaching of the God-Man had opened the eyes of many, the repetition of His miracles through the agency of the divinely appointed priesthood, the wondrous and glorious heroism of the Godly martyrs of the Church, for young men and maidens, and those advanced in years, gladly shed their blood for love of their crucified Redeemer rather than bow the knee to the pagan authority and the idols of degenerate Rome. The flood gates of diabolic hate and heathen culture, if such it may be called, served but to advance the cause of Christianity, and put to flight that of the darkness of Emperor worship with all its attendant evil. Light shone in the awful spiritual darkness. The ultimate despair of paganism was put to flight by the glorious promise of eternal happiness.

Among His listeners was a certain lawyer, who, being deeply interested, asked our Lord that question which has been ever haunting man's mind. He wanted to know what he could do to satiate the longing of his nature to be happy; what he could do to avoid life's greatest sorrow—death; what he must do to live forever; or in his own exact words: "Master, what must I do to inherit eternal life?"

This is the question we all ask ourselves, because we all feel a desire for a life that will not end; a happiness that will know no time. Success and failure, joy and sorrow lead us to the same conclusion, namely, that nothing on earth can satiate the human will; that nothing here below can satisfy the cravings of the human heart. This yearning to soar above the limits of created things, this irresistible impulse to grasp the Great Beyond, was not discovered by great thinkers: it is the outcome of universal human desire.

We can trace this question back to

the origin of man. Not only was it asked of our Blessed Lord, but philosophers of all nations sought to restore it in many and diverse ways.

The descendants of Noe asked the question, and were convinced that the answer lay in some plan which would avert another flood, and so they decided to build the tower of Babel; only to discover that finally they were completely nonplussed.

Many of the leaders of the chosen people of Israel, throughout their history, setting aside Divine revelation, sought the answers to this ever pressing and most urgent question in divers and forbidden ways to the ultimate sorrow of their subjects and to their grievous chastisement.

Where, then, do we find the answer, which is more important than the question?

Men have tried to find it in created things, where it is not to be found.

Various answers have been put forward, but the one and only true answer, we shall find, is that given by God in the Old Law; ratified by Christ in the New Law. It is the only answer that definitely satisfies the highest cravings of the human heart.

"What must I do to possess eternal life?"

Strangely enough, our Lord answered the lawyer by proposing another question: "What is written in the law? How readest thou?" Immediately the lawyer, recognizing "the law" as the ten commandments, gave the answer that settles the question once and for all: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and all thy mind; and thy neighbour as thyself." To which answer Christ immediately added his full approval: "Thou hast answered rightly: this do, and thou shalt live" (St. Luke, ch. x, vs. 25-28).

The answer was not new: it had been given thousands of years before by God Himself to Moses (Book of Exodus, ch. xix, v. 20) and fully explained by Moses in the Book of Deuteronomy (Ch. vi, v. 6) which contains the exact words of the answer made by the lawyer, who read and learned it from that part of "the law."

The same answer, of course, (because there is only one answer) was given to the rich young man who asked our Lord what he should do to possess

eternal life: "If thou wilt enter into life, keep the commandments."

Our Divine Lord Himself, throughout his earthly mission, never ceased to urge upon His hearer the absolute necessity of observing the principles laid down in these two commandments undivided love of His Divine Father and of one's neighbour. For, as He Himself said, upon these depends the whole law and the prophets.

Just before His death, the Pharisees made a final attempt to entrap Christ in His speech. One of them, a scribe or doctor of the law, asked Him: "Master, which is the greatest commandment in the law?"

To understand this question we must remember that the scribes or rabbis of the Jews enumerated six hundred and thirteen laws; but it mattered little to them which was the first and greatest.

Some of the doctors of the law held for circumcision; others for the observance of the Sabbath; others for the offerings of sacrifices of sheep or goats. Thus the scribe thought to himself: Whichever law Christ will name as the greatest, He will have to incur the envy of some of the doctors. But to their surprise and confusion, Christ made no reference to circumcision, Sabbath, sheep or goats, but ratified the law of His Eternal Father:

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to it: thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets." (St. Matt. ch. xxii, 37-40).

Thus, we have Christ's own word for it; that the way to attain eternal happiness is by keeping the ten commandments of God; or more precisely by keeping the two; for just as the ten are a summary of all the old laws, so are the two a résumé of the ten.

At a glance we see the truth of this fact. The three first commandments tell us our duty to God; the remaining seven tell us our duty to our neighbour, beginning with those neighbours nearest and dearest to us: our parents; and ending with those farthest removed: their goods or property.

Now there is something very theoretical and indefinite in telling people

(Continued on page 50)

# Spell of the Midnight Mass

By EDYTHE HELEN BROWNE

"On Christmas Eve the bells were rung,  
On Christmas Eve the Mass was sung:  
That only night of all the year  
Saw the stoled priest his chalice rear."

—SIR WALTER SCOTT

Christmas inspires a winter blossoming of devotion in Christian hearts, seasonal homage to earth's Tiny Visitor. Bethlehem tableaux, with figures in shepherd brown and star magically pendant on invisible thread in church alcoves; carol services at which gay verses and melodies frolic around the New Playmate; sermons inclining the heads of a congregation in thought; processional Manger services with children gliding along in flurries of white voile as celestial heralds — the whole pageantry of Christmas devotion is winged with imagery.

Yet the supreme greeting to the cradled Christ is the Mass, not the low Mass of shy dawn, nor the Mass reaching its peak with the noonday sun, but the Solemn Midnight Mass, pendulum with the hour sacred to Christ's Birth, a miracle within the miracle of night.

Folk-lore garnishes the famous hour of Birth. Irish piety believes that the portals of Heaven stand ajar at Christmas midnight ready to receive souls dying with its precious minute and so escaping Purgatory; many believe that bees sing in the golden cathedral of the hive at midnight hour on Holy Night, and among miners, who labor in the glands of the earth, there dwells the fancy that on Christmas Eve High Mass is chanted by angels in that mine containing the richest ore, rose-radiant for the occasion.

The Saviour's Birth at night's darkest hour symbolizes the state of mankind before Moses when earth was wrapped in obscurity. Thomas Aquinas applies the symbolism of the midnight hour to the event itself with darkness signifying the mystery of the everlasting generation of the Son.

Solemn Midnight Mass, Christmas Eve, is an outwardly impressive ceremony. The hush preceding the service,

muting the organ, betraying the soft tread of acolytes, and the subsequent jubilation in liturgy, music and color, in fragrance from the candle garden of the altar, capture the senses. But the real spell of Midnight Mass is the realization that here mystery interweaves with mystery, the Incarnation abides with the Transubstantiation, a Birth is celebrated at a Banquet of Everlasting Life.

That the Mass commemorates these two epochal events is motive enough for the devotion of the faithful to it through fifteen centuries. According to the canonist, Durandus, Pope Telesphorus, martyr under the reign of Hadrian, first elevated Christmas to the honor of triple service at the altar. Priests are privileged to say Three Masses on that day, one with the curtain of midnight, one at dawn, and one at daylight. The Solemn Midnight Mass is the embellishment of the first Mass by grandeur of vestment and pomp of music and procession.

First Mass is sublime and epic, from its mystic essence representing the eternal birth of the Son in the bosom of His Father, through the enactment of its parts, to its ascendant finish on the heights of the Benedictus. The Introit, vista to the Mass of the day, framed by Pope Gregory the Great, is rich with exalting words from the Second Psalm: "The Lord hath said to Me: Thou art my Son, this day have I begotten Thee." What more gracious courtesy for the start of Christmas Midnight Mass than the Voice of the Father proclaiming His Son's Birth? The Introit bears angelic association for, according to Almaricus, Bishop of Treves, cherubin sang in the Church of Holy Wisdom, in Constantinople, on Epiphany.

Although the "Gloria" of Christmas is the same apostrophe to the Triune God sent up to Heaven upon the lips of priests every morning, a permanent part of the major doxology, the prayer echoes Christmas because its captioning words were composed by the choral club of angels singing among the stars over Bethlehem. When the

chorus was introduced into the Roman Mass only the angels' words of tidings were used; the hymn was later taxed with completing prayer. Mozart's "Twelfth Mass" contains a "Gloria" of rippling beauty and the late laureate, Robert Bridges, in his "Noel: Christmas Eve — 1913," introduces noble lines on a War Christmas with 'Pax hominibus bonae voluntatis' (Peace to men of good-will), as he bears the Latin phrases commingling with steeple bells.

Light—the hazy curl of it around the figure of Christ, the piercing ray of the Star, the splash of silver parting night for the descending archangels—is always the magic in Nativity settings; so the Prayer of Christmas Mass is a plea for the light of spiritual joy.

St. Titus, a Christian Greek of the first century, Bishop of the Island of Crete, and St. Paul share honors because it is part of Paul's message to Titus that supplies the day's Epistle. The subdeacon chants its second chapter and under the rhythm of the Latin lies the exhortation to live godly in honor of "the blessed hope and coming of the glory of the great God." The Gradual, a union of joyous psalms, not content with its own phraseology to express the happy occasion, borrows a frill of Easter, the buoyant words of Resurrection—Alleluia, Alleluia.

Perhaps no Gospel, in the entire suite through the year, is more impressive than St. Luke's epic narrative of the journey of Joseph and Mary into Judea, of the Miraculous Birth, of the idyll of the shepherds and their golden-speaking visitors. The intoning of it within the commemorative hour of midnight creates mystic contact compelling worshippers to re-live the scenes. Even St. Matthew's tragic Passion Gospel does not shackle the imagination as do the inspired words of Luke. The "Credo" remains unchanged yet some of its phrases leap from the text with new meaning at Christmas Mass. At the words, 'Et incarnatus est,' the simple act of kneeling by clergy and congregation takes on greater grace.

There is peculiar individuality attached to the Portuguese hymn, "Adeste Fidelis," so evergreen with Christmas. Other hymns are convertible to different occasions; but the lovely "Adeste" is the tassel of song im-

movably tacked to the end of the year. It blends to a climax that dramatizes, under spell of the hour, a congress of Christians before the Infant Christ. The guiding 'Venite Adoramus' (Come, let us adore Him), sounds with special significance among the flutings of Cologne Cathedral, for with the Gothic edifice, in silver cases encrusted with jewels, lie the skulls of the Magi—Gaspar, Melchior and Baltassar—first singers of the 'Venite.'

"Let the heavens rejoice, and let the earth be glad." So begins the Offertory. What more figurative manner of celebrating Christ's first Birthday than that Paradise and its Saints should hold carnival, that the whole system of Nature below should leaf and bud with joy? The Secret of Christmas Mass is a greening prayer of hope that the sanctification of the day be pleasing to the Almighty.

Isaias' was a noble tongue as well as a prophetic one. His Triumphal Hymn, "Holy, Holy, Holy, Lord God of Hosts," lending processional sweep to the Preface, is a sublime offering of the creature to the Creator. The preface itself is a tumult of praise; supplemented by Isaias' laud, it speeds away in glory. One gesture of the celebrant, sculpture of the peace of Christmas, is the repose of his hands upon the deacon's shoulders in bestowal of the Kiss of Peace. It is the spirit of the whole Christmas season manifest in one figurative gesture at the altar.

Lovely spiritual enchantment attaches to the formalities of Midnight Mass on Christmas Eve, a spell of setting and mood. Midnight Mass in the grand cathedrals of the world is a beautiful spectacle; but a primitive picturesqueness surrounds it when its worshippers are a rural flock who have come from cottage and cabin over frosted ponds, against zero winds, to attend. These pilgrims, with breath clipped by cold gusts and with fingers almost frozen to the wire handles of the lanterns that light their way across the snow, are animated with the sacrificing spirit of real religion. The altar bears fresh gifts of the forest, pine with clumps of earth clinging to the roots, and laurel. In Britany old women idle about the church on Christmas Eve pleading for charge of the lanterns of country folk during the service.



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After Mass each withered old palm is warmed with an alms.

Waiting for the landscape artist is the Tyrolese scene of huddled figures journeying down the mountain-side to Midnight Mass. Peasant cottages perch on the snowy slopes so that there is long trek into the valleys. Each peasant carries a torch that flickers, then disappears as he bends his way behind thickets only to revive in the open spaces and create spasms of light on the placid snow. In his painting, "After Midnight Mass, 15th Century," G. H. Boughton, R.A., has immortalized a mediaeval scene. A royal gathering emerges from a cathedral—pages whirling torches, ladies in jewelled headdresses, groups of nuns and monks, old philosophers in shabby velvet.

Religious Spain is gay, devotional with a sunny piety, so its observance of Midnight Mass on Christmas is correspondingly vivacious although not as graceless as in Sicily where sweetmeats are eaten during service. In Madrid, men and women with brands and tambourines and guitars, walk in procession in defense of their pet belief that the shepherds carried musical instruments to serenade the new-born Christ. During the service the tambourines and guitars invade the grave chords of the organ.

Christmas Mass carries emphasis from the sanctuary of its celebration. Services held in the Bethlehem Basilica, which is built upon the traditional site of the Birth, are sharply realistic. An accessory honor of this Mass is the aweing presence of the Patriarch of Jerusalem who is escorted from the Holy City by a spangled company of horsemen and Kavasses or Turkish guardians of public officials. At the recital of St. Luke's Gospel clergy and worshippers descend to the Grotto of the Holy Nativity, the little palace of the Manger, with the silver Star rayed upon its floor under a pendant group of jeweled lamps, there to lay, in symbolic repose, a wax Bambino, muffled in swaddling linen.

Paris, queen city of romance and dream, glorifies Midnight High Mass in a temple of sovereign art, the Church of the Madeleine. The Place de la Madeleine holds a mighty throng waiting for the great tongue of the

Boulevard clock to pronounce midnight, for the church doors to open and let the organ escape in peals. Once inside the frescoed walls of the edifice worshippers enter into the solemnization of Mass at the High Marble Altar, Marochetti's master-piece. Flowers delicately tone this altar, incense gracefully veils it; yet its sculptured "Magdalen in Ecstasy" and the "Supper Given by Simon," are its dominant white beauties.

Although the Pope does not celebrate Midnight Mass in St. Peter's he solemnizes the hour by saying Mass in his own private chapel, the former sleeping chamber of Benedict XV. A vast congregation crowds the great parent basilica at the public Midnight Mass and perhaps its most impressive interval is the Elevation when the Host is lifted up in that Gothic gesture of priestly hands and silver trumpets salute from Michaelangelo's dome. The Mass in St. Patrick's Cathedral, New York, with the benign Cardinal Hayes presiding, is also a profound ceremony. The Cardinal's scarlet-draped throne adds to the general splendor of the Cathedral's stained glass, pietas and majestic pillars.

One smooth pen, that of Spain's modern dramatist, Martinez Siera, chooses, "the interior of a Gothic Cathedral on Holy Night. . . following Midnight Mass," as setting for his miracle play, "Holy Night." Statues, warm with life, act out the quest of Mary and her Son for recognition among the sinful and bitter of soul. Hobert Hugh Benson contributes a pretty sonnet, "At High Mass," in poetic offering to the celebration. Although not a Christmas inspiration we seect it, for its pictorial beauty, as a final flourish:

Thou Who hast made this world so  
wondrous fair—  
The pomp of clouds; the gory of the  
sea;  
Music of waters, song-bird's melody;  
The organ of thy thunder in the air;  
Breath of the rose; and beauty every-  
where—  
Lord, take this stately service done to  
Thee,  
The grave enactment of Thy Calvary  
In jewelled pomp and splendor pic-  
tured there!

(Continued on page 27)

# WERE YOU A MATCH-MAKER, ST. ANDREW?

By HELEN WALKER HOMAN

Now please don't misunderstand me, Saint Andrew. It isn't that I'm wondering whether you were a manufacturer of safety-matches. The matches to which I have reference are alleged by sceptics to contain no such element as safety—although that is a matter of opinion. Frankly I mean, were you one to give a good shove to those timid souls hesitating on the awe-some brink of matrimony?

As far as you personally were concerned, one of the first called to leave all things and follow Him, I rather suspect that among those things was no wife. But very often it is those who refuse to make matches for themselves, who evince the most enthusiasm in making them for others; so your own suspected bachelorhood offers no alibi. And, while there is no Scriptural reference to your interest in "*affaires-de-cœur*," tradition would make you, in matters romantic, quite an active as Saint Valentine himself.

As you very well know, it has induced, since the memory of man runneth not, Slavic and German and Russian maidens to plead with you, on the eve of your Feast, to send them nice husbands. Now it would seem that, if you weren't really keenly interested in match-making, this custom would not have prevailed over so many centuries and in such a diversity of lands. I, personally, would give anything to know just what you did while on earth to justify this faith in your ability to aid the love-lorn.

## On Your Own

But the Evangelists and the early Fathers, strangely enough, seemed to think such things of little moment—for they haven't left as much as a crumb of evidence linking you to lovers. Pages and pages have been written about your powers in other fields, and justly so—for you were, indeed, one of the greatest of the Apostles.

I don't know how you've felt about

it, but it has always rather irritated me that people have taken this fact so much for granted. They have said: "Why, of course Saint Andrew was a great person. How could he help but be? Look at his older brother!" Just as though two brothers couldn't be very, very different. I think they ought at least to give you the credit of having achieved your sainthood entirely on your own.

## Your Friends

Yet if you and I could ever get our heads together, I'm sure we'd agree whole-heartedly on one point—that in truth no one ever had a more wonderful older brother than you—being in fact, none other than dear Saint Peter himself. No wonder you went gladly to live with him and his family in their house in Capharnaum. I love to think of you two fishermen, the sons of Jona, with those other brothers, your partners Saint James and Saint John, putting out together in a boat on the Sea of Galilee—all with high hopes of a fine catch.

While I really think it was Saint James who, of that partnership, had the greatest flair for fishing, I'm convinced that you, Saint Andrew, were the most skilled with boats. For you seemed to love all things pertaining to sailing and the sea. In fact, it is said, that in your later life, you actually sailed all the seven seas to spread the message of your Master before you at length laid down your life for Him.

Of all the Apostolic parents, yours at least seemed to know what they were about when they named you Andrew; which, I've learned, signifies "Valor." The Master, when He called you, found no cause to rename you more suitably—as He did in the case of at least two of your companions. He knew that throughout your long life you would be always, indeed, Andrew the Valorous. And although the Gospels make no mention of it, I am sure that on that time when the Apostles



were sailing, and He slept in the boat, "and there came down a storm of wind... and they were filled, and were in danger; and they came and awakened Him, saying: 'Master, we perish'," that you were the least frightened of any. We know that the sea held few terrors for you—else why should the Russian Royal Navy, as long as it existed, have proudly borne your cross upon its flag?

Of course you were, in fact, up until the Revolution, the patron-saint of all Russia; which was as it should be, for had you not once sailed up the River Dnieper and planted the Cross of the heights of Kiev? It distresses me that after so many centuries you should recently have been supplanted in that country. And, although personally having had nothing whatever to do with it, I blush to remind you that they have set up in your place one Lenin. At least, publicly—and nicely done in ice, I understand. But as to what goes on privately, while in no position to speak with authority, I'm willing to wager a good many rubles that those love-lorn Russian maidens still continue to beseech you with the full certainty that you will listen to them far more sympathetically and effectively than will any Lenin!

### **You and the Scots**

Concerning Scotland, who also early chose you for her patron-saint, I've often wondered just where on earth she would ever be without you. Though with less reason than Russian (you are supposed to have actually visited the latter in person, but it is said you only sent your bones to Scotland — after your death, of course), yet has she been far more loyal. As all will agree, if the Scotch are anything, they are canny, and know a good thing when they've got it. Ever since that day in the year 761, when the monk Regulus, guided by a vision (or so runs the Chronicle of the Picts and Scots) landed on the rugged, eastern coast of Scotland carrying your holy relics, the Scotch have never faltered.

From the time that you early answered their prayers in battle, completely routing the foe, they adopted your cross for their national banner—and from that day to this almost every other male child in the country has been christened Andrew! You have

certainly repaid their devotion in a thousand ways. Perhaps the one most appealing to this frivolous generation lies in what you have done for them since they named their first great golf-links for you. They called it the Royal and Ancient Golf Club of St. Andrew's—and you, not to be outdone, turned right around and made them the greatest golfers in the world! You are truly a sporting saint—with your devotion to sailing, and your sympathy for golf—to say nothing of your fearless co-operation in your petitioners' love-affairs!

### **Your Inquiring Mind**

But confidentially, Saint Andrew, I very much fear that, as a child, you were really rather trying. Now just between us, isn't it true that you were one of the sort who perpetually ask questions? In spite of all your marked virtues, I can't help feeling a certain sympathy for your poor mother, who I'm sure was forever hard put to it to answer all your queries. Between the intellectual strain you thus put upon her and her efforts to keep you from venturing out upon the water in any sort of weather, I'm really forced to infer that there must have been more "comfortable," if less interesting children in the neighborhood.

It's plain enough that, when young, you had a most inquiring turn of mind — otherwise this characteristic would not have been so emphasized in the slight record we have of your adult life. For in practically every mention of you in Scripture, lo—you are asking a question!

Inquisitive concerning all things new, it is not surprising that you, with your partner Saint John, were among the first to set out for Bethania beyond the Jordan, to see for yourself what all this was about the strange, rugged Prophet clad in the skins of wild animals, who had begun to baptize in that territory. But when you found John the Baptist he was already pointing to a Figure greater than he; and characteristically quick to take the hint, you at once set off with Saint John to follow that Figure.

You can't deny that when you overtook Him, your first words were a question. "Master, where dwellest Thou?" you inquired. Your heart must have warmed at His ready welcome.

"Come and see," He replied. And "they came, and saw where He abode—and they stayed with Him that day."

Enough to convince you was that one, shining day, wasn't it, Saint Andrew? The next saw you breathlessly rushing off to your brother with the glorious news that you had found the Messiah. It was charming, the way you saw to it that no time should be lost in enrolling him also under His banner—and how happily you both must have returned to your fishing with the assurance that He would soon come for you!

### You Didn't Hesitate

At last dawned the great day when He, passing by the Sea of Galilee, called you from your nets to follow Him. Without hesitancy and with great joy, you accompanied Him from thenceforward—but nevertheless, you continued to ask questions, Saint Andrew. And thus, perhaps, kept yourself better informed than any of the others. When that great multitude followed Him up upon the mountain, and having compassion on their hunger, He raised to the Twelve the problem of feeding them, it was only you, Saint Andrew, who must have been poking about in the crowd, and who could volunteer any accurate information concerning the state of the commissary.

"There is a boy here," you announced, "that hath five barley loaves and two fishes."

Now, if you had only let the matter rest there, I wouldn't accuse you of being a perpetual question-mark. But you must perforce continue

"But what are these among so many?"

Indeed, you were soon to learn just what they were, seeing them miraculously transformed into enough to feed five thousand, with twelve baskets of fragments left over. But did this wonderful lesson stop you from asking questions? Not at all, for one of the two remaining references to you in the Gospels, again definitely places you among the curious. You must remember the time when your master predicted the total destruction of the Temple, and you, with three of the others, hastily took Him apart, importuning Him: "Tell us, when shall these things be? And what shall be the

sign when all these things shall begin to be fulfilled?" The preponderance of evidence would lead us to believe that of that little group, it was your own inquisitive mind which suggested these queries.

There also seems to be reason for the supposition that the other Apostles, more reluctant to make inquiries, often put you up to finding out what they wished to know. I can almost hear them saying: "Now, Andrew, **you** ask Him!"

Certain it is, that at the time of that last tragic festival day in Jerusalem, when the works of your Master were on everyone's tongue, and the city was full of pilgrims from all parts, "and there were certain Gentiles among them," who "therefor came to Philip . . . and desired him, saying: 'Sir, we would see Jesus,'" that "Philip cometh and telleth Andrew." He knew that you would have no hesitancy in asking the Master if He would receive them.

Indeed, Saint Andrew, the more I think about you, the more I realize that you were perhaps the most useful, in practical ways, of all the Twelve. I see you as the head of the information bureau—and one who, if he didn't know at the time, would soon find out! If making a journey, I'm sure you had no silly pride in being reluctant to ask directions of strangers; and I even imagine that you could inquire her age of a lady with such perfect 'sang-froid' that she'd be started into telling you—

But I think you must have grown a little weary, as you grew older (in truth, the sum of half your labors after your Lord's Resurrection, would have sent to an early grave a dozen other men!) for, while I am loath to mention it, I seem to see a little tendency cropping up toward raising objections.

Well, no wonder—after all you had been through in those first years, when you had toiled so valiantly to establish the Church in Judaea; and later, after you had taken your chances with the rest, in casting lots for the scene of your first foreign mission.

The authorities differ as to exactly which land fell to you; but Origen, Eusebius, Saint Gregory of Nazianus, Chrysostom and Sophronius, Theodoret, and Nicephorus, have all ventured an opinion on the matter—and between them, they would have you the most widely traveled of all the

Apostles. For you are credited with having evangelized Scythia, Epirus, Achaia, Byzantium, Thrace, Macedonia, and Thessaly! To say nothing of the legend which claims that you labored in the "land of the Anthropophagi," the "land of the Kurds," and the "land beyond the Oasis"—which latter does, indeed sound like the jumping-off place! Personally, I believe you visited all of them; at least all that you could reach by boat.

### You and Matthias

As for this indication of yours toward raising objections, while it's true that it is recounted only in the apocryphal accounts, nevertheless it is not entirely unconvincing. "The Acts of Andrew and Matthias" states that, when you were busy preaching in Achaia, your fellow-Apostle, Saint Matthew, laboring in far-away Myrmidonia (poor soul, he had unhappily drawn a cannibal-country in the lottery!) suddenly found himself in awkward difficulties.

The first you knew of it, was when your Lord appeared, and announced that Matthew was imprisoned by the Myrmidonians. "For yet three days," you were told, "and the men of the city will bring him forth and slay him for their food." You were bidden to set sail at once with your disciples, and go to his aid. You seemed to look somewhat dubiously upon this proposition. "My Lord," you demurred, "I shall not be able to accomplish the journey thither before the limited period of the three days; but send Thine angel quickly, that he may bring him out thence; for Thou knowest, Lord, that I also am flesh, and shall not be able to go there quickly."

Why, Saint Andrew! Didn't you know better by this time? But your objections availed naught, and you were commanded to "rise up early and go down to the sea," with your disciples. Rather reluctantly, I fear, you went—and there you found a nice little boat waiting, manned by three sailors.

### Did You Suspect?

They told you they were bound for Myrmidonia; whereupon you admitted that you also had a mission there, but that, being disciples of Jesus Christ, you were rather cramped for

funds, and could pay no passage-money. The pilot replied that he preferred such passengers to those who could pay in god, and forthwith invited you to step aboard.

Then must have begun the most extraordinary voyage that you, experienced seaman though you were, had ever known. Refreshments were brought up from the hold, the pilot saying kindly: "Rise up, Brother, with thy friends; partake of food." One gathers that your poor disciples were not able to avail themselves of the invitation, having, it would seem, a touch of 'mal-de-mer,' for the account states "they were not able to answer a word, for they were in distress because of the sea." But not you, the born sailor! I can see you eating heartily.

When presently you came into lovely, placid waters, it would seem that the pilot's method of steering fascinated you. Characteristically, you sought information:

"Tell me, O man, and show me the skill of thy steering; for I have never seen any man so steering in the sea, as I now see thee. For sixteen years have I sailed the sea, and behold, this is the seventeenth; and I have not seen such skill; for truly the boat is just as if on land. Show me, then, young man, thy skill."

But the pilot seemed to be much more interested in asking questions about you own work as an Apostle, than he was in discussing his seamanship. After a delightful talk, your host "bent down his head upon one of the sailors and was quiet"—and you and your disciples were also soon fast asleep. How startled you must have been, Saint Andrew, to awaken and find yourself safely landed on the shores of Myrmidonia! The account states that then only did you realize that the boat had been handled by angels, and piloted by none other than your Master. But I feel sure that you must have had your suspicions all along.

Apparently your objections had by this time competely vanished, for we are told that soon you were making the Sign of the Cross over Saint Matthew's prison, and that the guards fell unconscious as the doors swung open. You must have been a bit surprised by the sight that greeted you, Saint Andrew. There was the prison, full of

# The Catholic Year

## MOVEABLE FEASTS

Septuagesima .....	Feb. 17	Low Sunday.....	April 28
Shrovetide .....	Mar. 5	Ascension Day.....	May 30
Ash Wednesday.....	Mar. 6	Pentecost .....	June 9
Palm Sunday.....	April 14	Holy Trinity.....	June 16
Holy Thursday.....	April 18	Corpus Christi.....	June 20
Good Friday.....	April 19	S.H. of Jesus.....	June 28
Easter .....	April 21	First Sunday in Advent.....	Dec. 1

## Ember Days

First week in Lent, March 13, 15, 16.

Pentecost week, June 12, 14, 15.

Third week in September, Sept. 18, 20, 21.

Third week in December, Dec. 18, 20, 21.

## Holydays of Obligation, on Which Mass is of Precept

Every Sunday of the year. New Year's Day, Jan. 1; Epiphany, Jan. 6; Ascension Day, May 30; All Saints, Nov. 1; Immaculate Conception B.V.M., Dec. 8; Christmas, Dec. 25.

## The Law of Fast and Abstinence

All who have completed their seventh year are subject to the law of abstinence.

All who have completed the twenty-first year of their age and have not yet reached their sixtieth year are bound by the law of fast.

The law of abstinence forbids the use of flesh meat and broth made of meat. Eggs and milk products are allowed; lard may be used in preparing food.

The law of fast permits only one full meal a day. However, it does not forbid the partaking of some food in the morning and evening, the quantity and quality of such food being determined by approved local customs.

The use of both fish and flesh meat at the same meal is permitted. The principal meal may be taken in evening instead of at noon.

Every Friday of the year is a day of abstinence.

The law of fast and abstinence must be observed on Ash Wednesday, on the Wednesdays and Fridays of Lent, on the Ember Days, on the Vigils of Pentecost, of the Assumption of the Blessed Mary, of all Saints, and of Christmas.

All the days of Lent, not included in the above, are to be observed as days of fast only.

The law of abstinence, or of fast and abstinence, or of fast only, is not binding on the Sundays of the year nor on the holydays of obligation (unless such a holyday occurs during Lent), nor on the Vigils of the Assumption B.V.M., and of All Saints, when these Vigils are anticipated.

The Lenten fast and abstinence cease at twelve o'clock noon on Holy Saturday.

quaking victims, each awaiting his turn to be plumped into the cannibals' cauldron—and there in the midst of them set poor Saint Matthew, actually singing (no doubt, to keep his courage up!). “And having gone in, he found Matthew sitting and singing, and seeing him, he stood up and they saluted each other with a holy kiss.”

### When You Didn't Object

I admire greatly the dispatch with which you at once freed all the prisoners, sent Saint Matthew safely off on a cloud, and yourself set about converting the city. The former feats were easy, compared to the latter; for apparently the Myrmidonians were a tough lot.

I shudder at the way they dragged you about the streets for three days until your “flesh stuck to the ground” and your blood “flowed like water.” But I rejoice that eventually you were released, and were even able to make a few converts. However, your hosts had been, to say that least, somewhat nerve-racking; and no wonder you were anxious to see the last of them!

It was just too bad that when you tried make a quick get-away out of the city-gates, you Lord suddenly appeared and directed you to remain within seven extra days. Poor Saint Andrew! Here again (and certainly not unreasonably this time) you raised an objection. “I must go to my disciples,” you protested. But I'm glad to see that you ended, as usual, in doing as you were told.

But at least there was one time, Saint Andrew, when you raised no objection, nor asked any question—a time when you were so gloriously acquiescent that I'm sure your Master completely forgave you any previous obstructionism. That was when you met your martyrdom. We are told that, imprisoned by the pro-consul, Aegas, in Patras of Achaia, where you had a host of converts, you were condemned to die for refusing to render homage to the pagan gods. It seems, also, that your thorough conversion of Maximilla, the pro-consul's wife, as well as of Stratocles, his brother, had so enraged Aegeas that he took pleasure in planning the most lingering death he could devise. I often think of you, as you were led forth on that bleak November day, in the year A.D. 60, and beheld a cross at the place of execution.

### You Embrace the Cross

There were no objections now—you surprised all by breaking away from the guards and rushing joyously to embrace your cross. It mattered not to you, that this cross was slightly different in shape, from the one of Calvary, upon which He had died. It was yet a cross. Aegeas had ordered it shaped like an X, so that you might be stretched as upon a rack—the better to be devoured by the wild dogs he meant to set upon you. But the wild dogs had more decency than he. They left you unmolested—and there you hung for three days, happily smiling, and preaching to the people, who at length, recognizing your sanctity, grew bitter against the tyrant and demanded your release.

It was quite like Aegeas, when the mob threatened him, to order his soldiers to take you down—but that was the last thing you wanted. You prayed to be allowed to complete your martyrdom; and the hands that reached up to unbind you fell helplessly at their owners' sides. And so you died, murmuring: “Suffered under Pontius Pilate, and was crucified”—the phrase which tradition credits you with having contributed to the Apostles' Creed.”

Dear Saint Andrew, in view of all this, I hope you won't mind my mentioning that little tendency of yours toward raising objections. It occurs to me, rather late to be sure, that, in doing so, I only display that I possess the self-same trait. Why should I, forsooth, raise objections because you raised objections? However, I think I shall do so anyway. For it's such a comforting thought to have—that I share something in common, if only a frailty, with Saint Andrew the Valorous!

### SPELL OF THE MIDNIGHT MASS

(Continued from page 21)

Lord, take the sounds and sights; the  
silk and gold;  
The white and scarlet; take the rever-  
ent grace  
Of ordered step; window and glowing  
wall—  
Prophet and Prelate, holy men of old;  
And teach us, children of the Holy  
Place  
Who love Thy Courts, to love Thee  
best of all.

## QUESTION BOX

**Is it right for a other to object if her daughter smokes at the age of fourteen?**

The mother would be neglecting her duty as a mother if she did not object to her daughter's smoking at that age.

**What is the proper age for a young girl to keep company with a young man?**

When she is old enough and in a position to marry. "Keeping company" is supposed to be a preliminary to marriage.

**After being used, may rosaries be given to others without losing the indulgences attached to them?**

Yes. The Indulgences cease only if the rosary be destroyed or sold.

**Can a girl of sixteen years become a Catholic without the permission of her parents? If she were to be baptized, would she have to have a godfather or godmother?**

If sufficiently instructed, such a girl is old enough to become a Catholic even without the permission of her parents. If, however, she lives with her parents and they object, the pastor may deem it prudent to postpone for a time her reception into the Church.

When she is baptized, she should have at least one godparent.

**What is the difference between Roman and Greek Catholics?**

The term "Greek Catholics" is commonly but incorrectly applied to members of all the Eastern Churches, including the schismatics who do not recognize the primacy of the Pope. More properly it designates the members of those Eastern Churches which are united with us in obedience to the Pope (hence they are called "Uniate" Churches) but are allowed to use Greek Rites instead of Latin. The contrast, therefore, is between Latin and Greek Catholics, rather than between Roman and Greek Catholics. The other so-called Greek Catholics are not really Catholics, since they are not members of the universal Church.

The Uniat Churches hold the same doctrines as we, but have very different rites and disciplinary laws, based on their ancient customs.

**How can one dedicate oneself to the Blessed Virgin?**

By promising our Lady to practice special devotion for her, and asking her special protection and assistance in return.

**What is the meaning of the words "Thy Kingdom come" in the "Our Father"?**

They express our desire that God may reign on earth over us and all men by His grace, and over every race and nation by His law, so that at last we may become partakers of His eternal glory in Heaven.

**Who were the wives of Cain and Seth, the sons of Adam and Eve?**

They were their sisters, daughters of Adam and Eve. Such marriages were permitted in the beginning by dispensation of God, as mankind could not otherwise be propagated.

**Is it true that the Negro race was cursed by God because they are descended from Cain?**

No. The Negro race was never cursed by God, and they are not descended from Cain. All the members of the human race since the Deluge are descended from Noe, who was a descendant not of Cain but of Seth, his brother.

**How can we be perfectly happy in Heaven if relatives or friends who are dear to us are lost?**

In the presence of God we shall have such a vivid knowledge and consciousness of His infinite goodness and justice and mercy that our love for Him will overshadow our love for all others. We shall be so completely loyal to God that we shall no longer love any who have made themselves His eternal enemies, and therefore we shall have no sorrow because of their absence.

**Would one break the fast before Holy Communion by chewing tobacco?**

No, unless some of the tobacco juice were intentionally swallowed. But it would be very unbecoming, and ordinarily would be a venial sin of irreverence and disrespect for the Blessed Sacrament.

**If some dental powder remains in the mouth but is not swallowed, may one receive Holy Communion?**

Yes. What remains in the mouth and is not swallowed does not break your fast.

**Is it all right to rinse the mouth with water before receiving Holy Communion?**

Yes, provided you do not purposely swallow any of the water.

**Does the Pope ever wear a crown? If so, is there any inscription on it?**

The tiara, or papal crown, is placed upon the head of the Pope at his coronation, and is sometimes worn by him at non-liturgical ceremonies. It is a tall headdress made of gold cloth ornamented with precious stones, encircled with three coronets (hence it is sometimes called the Triple Crown), and surmounted by a cross. We can find no mention of any inscription on it.

**What is the significance of the Black Scapular?**

There are at least three black scapulars: the Black Scapular of the Passion, the Scapular of the Seven Dolors, and the Scapular of St. Benedict. This last usually has on one part a picture of St. Benedict, and the second often bears a picture of Our Lady of Sorrows.

**Is it a sin for a young man to make love to a girl if he is not really in love with her?**

Yes. His deceitful conduct may cause her a great deal of unhappiness.

**What is the difference between a "soul", a "spirit" and an "Angel"?**

A soul is the animating principle in a living body. We usually speak only of human souls, but plants and animals have souls also; these, however, are not immortal.

A spirit is an immaterial substance; that is, a substantial being which is neither composed of matter nor en-

tirely dependent on matter for its existence and activity. Human souls are spirits created by God to be the animating principles of human bodies.

An Angel is a pure spirit—that is, complete in itself without a body—created by God to adore Him in Heaven, and also to act as His agent or messenger to men.

**Is it necessary to kneel when saying the "Angelus," in order to gain the Indulgences?**

The Indulgences for the "Angelus" are granted to those who say it "on their knees". This, however, does not hold for those times at which it is prescribed that it should be said standing: Saturday evening; Sunday morning, noon, and evening; and noon of the Saturdays in Lent. The "Regina Coeli", for which the same Indulgences are granted during the Paschal season (from Holy Saturday noon to noon of the Saturday before Trinity Sunday, inclusively), is always said standing.

**Is it permitted to give meat on Friday and other abstinence days to children under the age of seven?**

Yes. The laws of abstinence do not affect those who have not completed their seventh year.

**How old was the Blessed Virgin when our Lord was born?**

We have no historical evidence about the age of the Blessed Mother at the time of the Nativity, but the traditional belief is that she was about fifteen years of age. It must be remembered that Jewish maidens became marriageable at the age of twelve years and six months.

**Is it a sin if you forget to say your morning or evening prayers?**

No. But habitually to omit all prayer would be sinful.

**If first cousins obtain a dispensation to be married, can they be married at a Nuptial Mass? From whom is this dispensation obtained?**

Certainly, if both are Catholics, unless the bride has already received the Nuptial Blessing. This dispensation is usually obtained through the parish priest.

**Is Dolores the name of a Saint?**

Dolores is a name given in honor of our Lady of Sorrows. The word "dolores" in Latin means "sorrows".

# IN THE KITCHEN

## Baked Stuffed Onion

5 medium onions, 1-4 pound mushrooms, 1 cup of soft crumbs, 2 tablespoons butter, salt, pepper, celery salt, buttered crumbs, 1-3 cup water.

Peel onions and cook until partly done. Remove centers. Chop mushrooms and saute in butter. Add bread crumbs, water and seasoning. Fill cavities of onions, sprinkle with buttered crumbs and place in pan with about 1-3 cup water. Bake in moderate oven (357 degrees F.).

## Cheese Cake

1-3 cup butter, 1 cup sugar, 1-4 cup chopped raisins, 2 teaspoons flour, 6 eggs, 1-2 cup chopped blanched almonds, grated rind of 1 lemon, 1 cup cottage cheese, 1-2 teaspoon salt.

Cream sugar and butter. Add egg yolks and beat until light. Add raisins, almonds, flour, cheese, grated lemon rind, and salt. Mix until well blended. Fold in the stiffly whipped egg whites. Pour into a well-oiled pan and bake in a moderate oven, 375 degrees, until firm.

## Flakey Pie Crust

Into your mixing bowl put 1 cup of any kind of shortening, over it pour 1-2 cup boiling water and beat until creamy; sift in the flour mixture made by putting together 3 cups flour, 1-2 teaspoon baking powder and 1 teaspoon salt. If butter is used for shortening, 1-2 teaspoon salt is sufficient. Stir all together thoroughly—put over a well-floured board—roll out.

This recipe makes plenty for two crust pies, or one and 15 tarts, or 1-2 recipe may be used. Any left over dough may be rolled in a wax paper and kept in a cool place. The cooled dough even makes a better crust.

## Cheese Cake

Cream three tablespoons butter with three tablespoons sugar and beat in one egg. Sift two cups flour with three teaspoons baking powder, one-fourth teaspoon salt, and add to the first mixture with one-half cup milk; add

a handful of floured raisins and mix well. The dough must be thick. Take a square pan, about 10x10 in.; grease well; put the dough in the middle of the pan, keep wetting fingers in cold water and spread the dough evenly over the pan, then turn in the cheese mixture. Spread evenly and bake in a moderate oven, until the cheese is a little browned, from 35 to 45 minutes.

## Cheese Mixture

Take 1 lb. cottage cheese (the dry cheese is better than the moist), 6 tablespoons sugar, 1-2 teaspoon salt, 1 tablespoon butter, melted, 1 egg, and mix well. If the mixture don't mix well, is too dry, add one more egg, add a handful or two of raisins, mix well and spread over the dough; the mixture must be of thick consistency or else it will run into the dough and make the cake heavy.

A tablespoon of the cheese mixture put between two crackers and baked in hot oven about 15 minutes, make excellent cheese cookies.

## Soda Crackers

1 quart flour, 3 tablespoonfuls butter, 1-2 teaspoonful soda dissolved in hot water, 1-2 teaspoonful salt, 2 cups sweet milk.

Rub the butter into the flour, as for pastry; add the salt, milk and soda, mixing well. Work into a ball, lay upon a floured board and beat with a rolling pin half an hour, turning and shifting the mass often. Roll into an even sheet a quarter of an inch thick, or less; prick deeply with a fork and bake hard in a moderate oven. Hang them up in a muslin bag in the kitchen for two days to dry.

## Sweet Strawberry Shortcake

1 cup sugar, 4 tablespoonfuls shortening, 1 egg, 2 cups flour, 3 teaspoonful baking powder, 1-8 teaspoon salt, 1 cup milk, 1 teaspoon vanilla, 1-2 pint heavy cream, 1 quart strawberries.

Cream sugar and shortening together add beaten egg; add part of flour, baking powder and salt which



have been sifted together, then part of milk. Mix well and add remainder of flour, milk and flavoring. Bake in shallow greased pan in moderate oven 20 to 30 minutes. When cold split in half and spread whipped cream and crushed sweetened strawberries between layers. Cover top with whipped cream and whole strawberries.

### Ginger Snaps

2 cups molasses, 1 cup brown sugar, 1 cup crisco or butter, 2 teaspoonfuls baking soda, 2 teaspoons powdered ginger, 1 teaspoon powdered mace, 1 teaspoon salt, 2 tablespoons boiling water, flour.

Cream shortening and sugar together, add molasses, spices, salt, soda mixed with boiling water, and sufficient flour to make a stiff paste. Roll out thin, cut with small cutter, lay on greased tins and bake in hot oven from five to seven minutes.

Sufficient for one hundred ginger snaps.

### Devil Food Layer Cake

2-3 cup butter 1 1-2 cups sugar, 3 eggs, 1 cup milk, 2 1-2 cups pastry flour (or 2 cups and 3 tablespoons of bread flour), 1-4 teaspoon salt, 3 teaspoons baking powder, 1 teaspoon vanilla extract, 3 sq. unsweetened chocolate, melted.

Cream butter and sugar. Add beaten yolks; mix thoroughly. Add flour sifted with baking powder and salt, alternately with milk; add vanilla and melted chocolate. Fold in stiffly beaten egg whites. Put into 3 greased layer cake tins and bake in moderate oven at 350 degrees F., about 30 minutes. When cool, put together and cover thickly with Chocolate or White Icing.

### Sausage

Take 2 pounds fresh lean beef, 4 lbs. fresh lean pork, 3 pounds fresh side meat. Grind fine, mix well, and season with salt, pepper and sage to suit taste. Stuff in clean casings; smoke with maple, oak or hickory, or clean corn cobs. Onions, garlic, coves and nutmeg may be added if desired. Meat may be placed in stone jars or muslin sacks, if preferred.

### Baked Omelet

One tablespoon melted butter, 4 eggs, 8 tablespoonfuls milk, 1-4 teaspoonful cornstarch, 2 tablespoonfuls water, salt and pepper. Beat all the

ingredients together. Turn into a buttered baking dish and bake in a moderate oven for about 15 minutes.

### Raw Potato Pancakes

2 cups grated raw potato, 1 grated onion, 1 egg, 1 teaspoon salt, 4 table-spoons flour, 1 teaspoon baking powder, 2 tablespoons milk, 1 tablespoon molasses; fry in hot fat.

### Codfish Cakes

1 lb. codfish, 6 medium sized potatoes, 1 onion, 1 egg, 2 to 4 table-spoons milk.

Freshen codfish, boil potatoes, mash; put fish and onion through food chopper, add mashed potato, egg and milk; fry in hot fat.

### Pepper Hash

12 red peppers, 12 green peppers, 1 head cabbage, 1-2 cup horseradish, 1 handful salt, 2 quarts vinegar, 2 table-spoons mustard seed, 4 cups brown sugar. Chop all fine; do not cook; put vinegar on cold.

### Pepper Relish

Chop fine 15 onions, 12 green peppers, having removed seeds from half of the peppers, 1 red pepper. Pour over scalding water and let stand fifteen minutes. Drain and add 3 pints hot vinegar, 2 cups sugar, 3 table-spoonfuls salt. Cook one-half hour.

### Celery Relish

1 quart celery (cut up), 2 large red peppers (cut up), 2 large green peppers (cut up), 1 cup white onions (cut up), 1 teaspoon salt, 1-2 cup sugar, 1 pint vinegar, 1 teaspoon dry mustard.

Chop vegetables; cook in salt water until tender; drain, then add other ingredients and cook until tender.

### Oven Method for Canning

Prepare fruit and vegetables as for cold pack method. Heat oven 275 degrees and keep that temperature. Place filled jars in oven, in pan of cold water, being careful they do not touch one another.

### Time Table Oven Method

Cherries	Pint	275	1 hr.
Peaches	"	275	1 hr.
Tomatoes	"	275	40 min.
String Beans	"	275	2 hr.
Beets	"	275	2 hr.
Carrots	"	275	2 hr.

# In the Shadow of the Speculator

By NETTIE MARTIN SCOTT

Mrs. Harrington stopped abruptly and stared into Nordine's music store. The organ that occupied a conspicuous place in the window was so nearly like the one she had dreamed about for a whole week that it caused a strange sensation to steal over her.

It even had the open work designs cut in the wood, with the red cloth showing through, and the bright green Brussels carpet on the pedals, so identically resembling the instrument which all night long had been played by some mysterious power, filling her dreams with music she would never forget. Her eyes filled with a wild longing as she wearily shifted her shopping bag to the other hand. Hesitatingly she entered the store. An alert clerk approached her.

"May I assist you, madam?"

"I—I just wanted to know how much the organ in the window costs."

"We've a special price on that. There's not so much demand for organs of that type any more, so we're closing out our stock. We're practically giving the organ away. It's the last one we have."

"Is—is there anything wrong with it?"

"No," he said, good-naturedly, "absolutely nothing. It's perfect, only it's out of date."

The young man looked at the woman's shabby dress, at her high laced shoes, her cotton stockings. He wanted to add that organs, like clothes, have their day,—but he didn't. Rather hurriedly he asked, "Want to hear me play it?"

"Yes."

The clerk adjusted the stops, pressed on the pedals, his long, slender hands moving slowly over the keys. At first the notes were soft and low, like the tinkling of rain-drops or the songs a mother croons to her babe at eventide. Then the melody changed. It grew bolder, more free, with a dash of bravado in it. One could see soldiers marching along a dusty road, their heads high, their spirit undaunted. Mrs. Harrington's eyes brightened,

her shoulders straightened. The clerk looked up at her and smiled as he swung into the opening strains of an old Irish air.

"Would you like to try the organ?"

Mrs. Harrington edged nervously away. "No, no; I—I was just thinkin' of it for Danny." She picked up her shopping bag and hurried toward the door. With her hand on the knob, she turned. "Oh, I almost forgot. How much did you say the organ would cost?"

"Ten dollars."

"Ten dollars!" she repeated, much as many might say "a million." There was a look of utter hopelessness in her eyes, but she tried to smile as she faltered, "Thanks."

Slowly, thoughtfully, she made her way up Anaconda road toward the little three-room house in the shadow of the Speculator Mine,—the house she called home. When she had passed the Gulch and stepped from the half gloom cast by the overshadowing trestles into the bright sunlight, she came in sight of the huge ore dump that towered like a mighty mountain above her little cabin.

The shrill shriek of mine whistles mingled with the discordant crash of ore trains thundering over steel rails. Men coming off shift poured in a steady stream down the hillside. Mrs. Harrington's eyes lighted. A tall, smiling young miner hurried toward her.

"Been to town, Ma?"

"Yes."

Three small children dashed from around the corner of the house and caught at their mother's skirts, "Lemme help you, Ma," an eager faced little boy demanded, relieving his mother of her shopping bag.

"Joe! Be careful. You'll break something," she cried anxiously.

Into the house the children rushed, to be followed quickly by their mother and older brother. The fire in the kitchen range was started, the packages from town inspected, and the preparations for supper began. When the meal was ready, Dan and his mother, Isabel, Joe, and Mary sat

down to a repast which though simple was appetizing and wholesome.

Long after supper was over and the three smaller children had been put to bed, Mrs. Harrington continued to sew by the light of a flickering lamp that cast grotesque shadows on the wall opposite. A little anxiously she waited up for Danny.

"Not that I'm afraid for him," she told herself. "He's the best boy that ever lived, but he's just crazy about the music, 'n the pool hall's about the only place he can get his hands on a piano."

There was a tap at the door. "It's just me," Mrs. Healy, the next door neighbor, said. "Tim's just come home. He's four o'clock shift now. He says there's a cave-in over at the Anamosa. Tallerico's been hurt."

The two women peered out the window toward a house at the other side of the road.

"Maybe we better go over," and Mrs. Harrington looked anxiously toward the light that streamed from the window of the Tallerico home.

"Oh, there'll be a lot o' their kind over there," Mrs. Healy interposed, "'n we don't know them. They've only been here a couple of weeks."

"Everyone was so good," Mrs. Harrington went on reminiscently, "the night Tom was hurt, 'n after he was dead 'n I didn't know what to do, at all, at all, everything was done for me."

"Well, that was different. Tallericos are forriner."

"Just the same, I'm hoping she don't lose her man. Sure 'n it's hard tryin' to get along. My poor Danny. Now he has to take his father's place. It's killin' me, the way he has to work in the mines. He's only seventeen."

"Tim says he surely can play. He heard him at the pool hall last night."

The night was far advanced before Mrs. Healy left, and Danny had not come home. His mother paced nervously back and forth, her anxious eyes piercing the darkness in a frantic attempt to catch a glimpse of the boy. At last there was a sound outside on the narrow porch. She hastened to the door and threw it open. Dan stepped inside. Mother and son looked at each other. It was Mrs. Harrington who broke the tense silence.

"I wish you wouldn't be stayin' out so late, Danny."

"I didn't know it was so late, Ma, till some of the fellows told me. I was playin' and they were singing'."

The boy bade his mother "Good night," and had scarcely slipped between the covers of his narrow bed when his regular breathing showed how soundly he slept.

"My, my Danny," his mother sobbed softly to herself, watching the boyish face, so almost childlike even in repose. "It ain't right havin' you work all day in the copper water down there in the mine. I—I know I shouldn't expect too much of you. You have to have a little fun, 'n you love the music so." Her eyes were filled with brooding tenderness. "If only I could get you that little organ. You could play it right here at home 'n I'd know you were out of harm's way."

When morning dawned and Mrs. Harrington hurriedly prepared breakfast and filled Dan's dinner pail, it seemed to her she had scarcely slept, so weary was she; however, with Joe and Mary and Isabel demanding attention, she had little time to think of herself. But when the children had gone to school, and her mind reverted to the incidents of the day before, the thought of the little organ she had seen came back to her, to intrigue her, to torment her, to tempt her.

"Oh, if I could only get it for Danny for Christmas," she thought over and over again. "But I can't," she added dejectedly, "'n I might as well forget about it."

She had always sung at her work, but now the song died on her lips. The washing for other folks seemed to rob her of all her strength, and of the enthusiasm her neighbors had so often remarked.

One blustery winter's day, Mrs. Healy stepped in for a minute. "Mrs. Danze's sick, and she can't do her scrubbin' in the Walker block." Quickly she added, "They're swell offices. Wouldn't mind scrubbin' m'self, but Tom won't hear of it."

After she had gone, Mrs. Harrington brightened. "I'm going out for a few minutes," she told the children. When she returned her eyes were gleaming, her cheeks flushed. The children were given their supper, and the little ones put to bed. "I'm taking Mrs. Danze's place in the Walker

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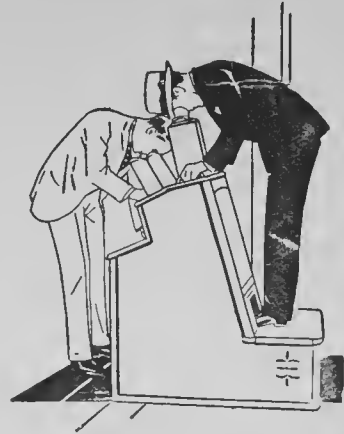
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**Alberta's International Wheat  
Championship Record**

Alberta continues to hold the premier position in wheat raising. J. B. Alsopp, of Wembley, won the Int. Wheat Championship, Chicago, 1934. H. Trelle, Wembley, won the Int. Wheat Championship, Chicago, 1930, 1931, 1932. Trelle secured the world's championship for Wheat and Oats, 1926, and again for Oats and reserve championship for Wheat, 1927, 1928. In 1929 the world's championship for Wheat was won by J. H. B. Smith, of Edson, Alberta.

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Block," she told Dan.

The Walker Block boasted of marble halls, but the people who walked down them in the daytime little realized the amount of care it took to keep them immaculate. Far into the long hours of the night, Mrs. Harrington scrubbed and polished until her back ached and her hands were cramped with pain, but it didn't matter. Nothing mattered now but her work. She must do it well, very well, for with the money she earned she could buy the little organ for Danny. Oh, the happiness of it all was like a poignant pain. It couldn't be true, and yet it was.

Daily she walked past the music store to see if the organ was still there; and when she had earned five dollars, she went in and made her first payment. With the receipt tightly clutched in her hand, she almost ran up the hill toward home, and once inside she stopped to gaze at the place where the instrument should stand,—where the first rays of early morning should fall on it, and where the last faint gleams of sunlight should circle it about with an aureole like the saints'.

And at last the great day arrived when the organ, bought and paid for, was to be delivered at the house. But a new dilemma presented itself. It lacked a few days of Christmas. Danny's gift should be a surprise to him,—the biggest, the grandest, the most wonderful surprise of his whole life. But where could the organ be hidden until Christmas Eve?

Mrs. Harrington turned the matter over in her mind time and again, and at last a solution presented itself. Why not ask the Tallericos to help? True, they were foreigners, and she'd never had much to do with them, except the time when she'd gone over to inquire for Mr. Tallerico when he'd been hurt. Tony seemed to be such a nice boy. She'd heard him playing his violin, the sweet, sad strains of his music drifting out over the Gulch like something pure and holy. He loved his music. He and Danny had something in common. She'd ask him to share her secret and let her keep the organ in his house. It would be easy to bring it across the road on Christmas Eve. Quickly her determination was carried out, and the organ placed in Tony's bedroom.

As Mrs. Harrington bent over the

tub the next day, she sang happily. The children caught her infectious gaiety, and the whole house was filled with laughter.

"What's the matter, Ma?" Joe asked. "You're a' smilin' and a' singin' and as happy as you use to be before Pa died."

"It didn't see right," she told herself, "to have so much happiness and not share it with someone else." So that night she took Joe into her confidence. He was only a little fellow, just ten years old, but he had the discernment of one much older. "I won't tell, Ma," he promised, and not for an instant did she doubt him.

With Christmas so near at hand, Mrs. Harrington began to make preparations for the event. The little house was scoured and scrubbed until it fairly radiated cleanliness. Even the children shared in the general overhauling, perhaps a little unwillingly, but nevertheless excitedly. The very air was surcharged with expectancy. "How long is it till Christmas, Ma," they'd ask a dozen times a day.

The day before Christmas at last arrived. The sun flung a glittering mantle of gold over the Gulch. Even the ruinous smoke from the smelters, charged with poisonous gases that had destroyed all vegetation for miles around, failed to cast a pall over the earth so immaculately white in its covering of newly-fallen snow.

Mrs. Harrington was up long before dawn, making the house warm and comfortable for the children, and preparing Danny's breakfast. Her heart was filled with happiness and gratitude. There never had been and there never could be a Christmas like this one. She could scarcely wait until afternoon, when the organ would be brought over and placed in the living room before Danny came home. Oh, it would all be such a wonderful surprise. Little Joe had been so faithful to his promise. There hadn't been even the slightest hint given of the pleasure that was in store for Dan. That was what made a present the surprise in getting it.

All day long Mrs. Harrington sang at her work. Christmas was everywhere: in the gay shop windows, in the laughter of the children, in the

(Continued on page 38)

## GOOD HOMES

We were talking to a little grey-haired woman the other day. She was the mother of three young men. Speaking about things in the home, she told me the boys were out of work and somewhat discouraged, but, with a sweet confident smile, she remarked, "Father and I are helping them to keep their chins up."

What a stabilizing influence ema-

(Continued on page 42)

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# The 1935 Calendar

## ABBREVIATIONS

VR means that any Votive or Requiem Mass may be said.

Vc means that any Votive Mass may be CHANTED.

Rc means that any Requiem Mass may be CHANTED.

Ra means that only an Anniversary, or other privileged Requiem may be said.

(a) means Abstinence.

(f) means Fast.

(fa) means Fast and Abstinence.

# JANUARY

- 1 T—White (Holy Day of Obligation.)  
**CIRCUMCISION OF OUR LORD AND OCTAVE DAY OF CHRISTMAS.** Special Mass. Gloria, Creed, Preface and "Communicating with" of Christmas.
- 2 W—White. Holy Name of Jesus. Special Mass. Gloria, 2nd Collect (in all but Solemn High Mass) of St. Stephen. Creed, Christmas Preface.
- 3 T—White (VcRca) Last day of Octave of St. John. Mass for Dec. 27 in Missal. Gloria, 2nd Collect of Our Lady, 3rd for Church or Pope, Preface of the Apostles.
- 4 F—Red, VcRca (a) Last day of Octave of Holy Innocents. Mass for Dec. 28 in Missal. Gloria, 2nd Collect of Our Lady, 3rd for Church or Pope, Gradual and Alleluia verse but no tract, Christmas Preface.
- 5 S—White. Vigil (watch) before the Epiphany. Special Mass. Gloria, 2nd Collect St. Telesphorus, 3rd Our Lady, Creed, Christmas Preface.
- 6 S—White. Epiphany of Our Lord. Special Mass. Gloria, Creed, Preface and "Communicating with" special, and used for the next seven days.
- 7 M—White. Second day in Octave. Mass of Jan. 6. Gloria, 2nd Collect of Our Lady, 3rd for Church or Pope, Creed, Preface, and "Communicating with" as yesterday.
- 8 T—White. Third day in Octave. Mass as yesterday.
- 9 W—White. Fourth day in Octave. Mass as on January 7.
- 10 T—White. Fifth day in Octave. Mass as Jan. 7.
- 11 F—White. (a) Sixth day in Octave. Mass as Jan. 7, with 2nd Collect of St. Hyginus, 3rd of Our Lady.
- 12 S—White. Holy Family. Special Mass. Gloria, 2nd Collect Sunday in Octave, 3rd of the Epiphany, Creed, Preface and "Communicating with" of Epiphany (Jan. 6), Last Gospel of St. John as usual.
- 13 S—White. Last Day in Octave of Epiphany. Special Mass. Gloria, Creed.
- 14 M—White. Ra. St. Hilary. Bishop and Teacher. Mass of the feast. Gloria, 2nd Collect St. Felix, Creed, ordinary Preface.
- 15 T—White. Ra. St. Paul, the First Hermit. Special Mass, Gloria, 2nd Collect St. Maurus.
- 16 W—Red. VR. St. Marcellus I, Pope. Mass of feast. Gloria, 2nd Collect of Our Lady, 3rd for Church or Pope.
- 17 T—White. Ra. St. Anthony, Abbot. Mass of feast, Gloria.
- 18 F—White. Ra. (a) Chair of St. Peter at Rome. Special Mass. Gloria. 2nd Collect of St. Paul, 3rd of St. Prisca, Creed, Preface of Apostles.
- 19 S—White. VcRca. Mass of Our Lady for Saturday. ("All the rich among the people"). Gloria, 2nd Collect of Sunday within Octave of Epiphany, 3rd St. Marius and Family, Martyrs; 4th St. Canute, Preface of Our Lady inserting: "in veneration."
- 20 2nd Sunday after Epiphany. Green. Special Mass. Gloria, 2nd Collect of Sts. Fabian and Sebastian, Martyrs, Creed, Trinity Preface.
- 21 M—Red Ra. St. Agnes, Virgin. Mass of feast. Gloria.
- 22 T—Red. VR. Vincent and Anastasius, Martyrs. Mass of feast. Gloria, 2nd Collect of Our Lady, 3rd for Church or Pope.
- 23 W—White. VR. St. Raymond of Penafort. Mass of feast. Gloria, 2nd Collect of St. Emerentiana, 3rd of Our Lady.

## IN THE SHADOW OF THE SPECULATOR

(Continued from page 35)

spirit of peace and good will that manifested itself everywhere.

Promptly at four o'clock Tony and his father carried the little organ from its hiding place, and set it down in the Harrington living room. The children crowded round, their eyes filled with wonder.

At five o'clock the shrill shriek of the mine whistles re-echoed through the Gulch. It was like a clarion call to Mrs. Harrington. She became tense, her cheeks flushed, her eyes strangely bright. The children spoke in whispers. Danny would be in any minute. The time for which Mrs. Harrington had toiled so faithfully was close at hand. She would have her reward when she saw Danny's eyes filled with surprise.

Her heart was pounding wildly when she heard the crunching of snow at the door. But it wasn't Danny. It was Joe who stumbled breathless into the room gasping, "Ma, Ma! Tony—told Danny—all—about—the organ. He's jumping up an down and yelling,—"Y' got an organ, organ—for Christmas!"

Mrs. Harrington stood perfectly still. There were no tears in her eyes, no words on her lips. She couldn't speak. She rubbed her hands together, clasping and unclasping them as if in pain. And then Danny opened the door. One swift glance took in the organ, the other his mother. His arms were about her, her head on his shoulder. The tears were pouring down both their faces, but all Danny could say was, "Thanks, Ma. Thanks."

Christmas Eve, with a full moon flooding the earth with brilliance, seemed so nearly like that other night centuries ago, when Christ came down to earth, that when Danny sat at the organ and played the carols while the children sang them, one could almost imagine they heard the voices of the herald angels.

Mrs. Harrington's heart was full to overflowing, and yet there rankled in her breast an anger so fierce that the intensity of it overshadowed all her other emotions. "That Tony—that Tony," she thought; "I'll get even with

him. The sneak! I'll show him he can't play tricks like that on me again." Overpowered by her feelings, she slipped quietly from the room and stepped outdoors. The moon cast a mysterious silvery light over the Church, touching with magic the unsightly ore dumps, the smoke-blackened trestles, and the shaft houses rearing their huge bulk high into the heavens.

Enthralled by the beauty of the night, she failed to note the presence of someone who stood close to the big window, looking in at the children as they played and sang, until the sound of rapid breathing caught her attention. She looked, listened intently, slipped closer into the shadows, her eyes peering through the dim light. Suddenly she thrust out her hand and caught at the shoulder of a boy, who turned toward her.

"Tony!" she gasped.

The two stood looking at each other intently. Though a flood of abuse threatened to break from Mrs. Harrington's lips, she said nothing. She relaxed her hold on the boy, who looked up at her, trying to read her eyes. There must have been **something** there that gave him courage, for he said:

"Forgive,—Mrs. Harrington.I—I'm sorry I told Danny, but—I could no help. I—I could no wait. He—he told me—long time ago—he want something to make music on. . ." Tony stopped abruptly, overcome by his own emotion.

For an instant Mrs. Harrington stood irresolute, and then her arm went about the trembling boy. "It—it's all right," she choked. "Go—get your violin! Come back."

Tony came. And even to the farthest corner of the Gulch the night winds carried off the strains of,

Adeste fidelis. . .  
Venite adoremus,  
Venite adoremus,  
Venite adoremus Dominum.

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- 24 T—Red. Ra. St. Timothy, Bishop. Mass of feast. Gloria.
- 25 F—White. Ra. (a). Conversion of St. Paul, Apostle. Special Mass. 2nd Collect of St. Peter, Creed, Apostles' Preface.
- 26 S—Red. Ra. St. Polycarp, Bishop. Mass of feast. Gloria.
- 27 3rd Sunday after Epiphany. Green. Special Mass. Gloria, 2nd Collect of St. John Chrysostom, Creed, Trinity Preface.
- 28 M—Red. VR. Second feast of St. Agnes (8th day). Special Mass. Gloria, 2nd Collect of Our Lady, 3rd Church or Pope.
- 29 T—White. Ra. St. Francis de Sales, Bishop and Teacher. Mass of feast. Gloria, Creed.
- 30 W—Red. VR. St. Martina, Virgin. Mass of feast. Gloria, 2nd Collect of Our Lady, 3rd for Church or Pope.
- 31 T—White. Ra. St. Peter Nolasco. Mass of of feast. Gloria.

## FEBRUARY

- 1 F—Red. Ra. (a) St. Ignatius, Bishop. Mass of feast. Gloria.
- 2 S—White. **Purification of Our Lady.** (Candles blessed before principal Mass.) Special Mass. Gloria, Creed, Christmas Preface. (Have a blessed candle in the home.)
- 3 4th Sunday after Epiphany. Green. Special Mass. Gloria, 2nd Collect of St. Blase, 3rd "Defend us," Creed, Trinity Preface. (Throats blessed today).
- 4 M—White. Ra. St. Andrew Corsini, Bishop. Mass of feast. Gloria.
- 5 T—Red. Ra. St. Agatha, Virgin and Martyr. Special Mass. Gloria.
- 6 W—White. Ra. St. Titus, Bishop. Mass of feast. Gloria, 2nd Collect of St. Dorothy, 3rd for the Pope.
- 7 T—White. Ra. St. Romuald, Abbot. Mass of feast. Gloria.
- 8 F—White. Ra. (a) St. John of Matha. Mass of feast. Gloria.
- 9 S—White. Ra. St. Cyril of Alexandria, Bishop and Teacher. Mass of feast. Gloria, 2nd Collect of St. Apollonia, Creed.
- 10 5th Sunday after Epiphany. Green. Special Mass. Gloria, 2nd Collect St. Scholastica, Virgin. Creed, Trinity Preface.
- 11 M—White. Ra. Our Lady of Lourdes. Special Mass. Gloria, Creed, Preface of Our Lady, inserting: "on the Immaculate Conception."
- 12 T—White. Ra. Seven Holy Servite Founders. Special Mass. Gloria, 2nd Collect for Pope.
- 13 W—Green. VR. Week day after Epiphany. Mass of previous Sunday. No Gloria, 2nd Collect "Defend us," 3rd "O God, Creator and Redeemer" (for the dead), 4th any Collect, omit Creed, common Preface.
- 14 T—Red. VR. St. Valentine, Priest. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd any Collect.
- 15 F—Red. VR. (a) Sts. Faustinus and Jovita. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd any Collect.
- 16 S—Green. Ra. Mass of the sixth Sunday after Epiphany. Gloria, 2nd Collect "Defend us," 3rd any Collect, Creed, Trinity Preface.
- 17 Septuagesima Sunday. Violet. Special Mass. (No Gloria till Easter in Masses of Season). 2nd Collect "Defend us," 3rd any Collect, Creed, Trinity Preface, ("Let us bless the Lord" at end of Mass).
- 18 M—Red. VR. St. Simeon, Bishop. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd any Collect.
- 19 T—Violet. VR. Pre-Lenten week day. Mass of previous Sunday. 2nd Collect "Defend us," 3rd any Collect, omit Gloria, Tract and Creed, common Preface.
- 20 W—Violet. VR. Pre-Lenten week day. Mass of last Sunday. 2nd Collect "Defend us," 3rd any Collect, omit Gloria, Tract and Creed, common Preface.
- 21 T—Violet. VR. Pre-Lenten week day. Mass as yesterday.
- 22 F—White. Ra. (a) St. Peter's Chair (Antioch). Mass of feast. Gloria, 2nd Collect of St. Paul, Creed, Preface of the Apostles.
- 23 S—White. Ra. St. Peter Damian, Bishop and Teacher. Mass of feast. Gloria, 2nd Collect of the Vigil of St. Matthias, Creed, Last Gospel of the Vigil.
- 24 Sexagesima Sunday. Violet. Special Mass. Otherwise same as last Sunday.
- 25 M—Red. St. Matthias, Apostle. Mass of feast. Tract, Creed, Preface of the Apostles.
- 26 T—Violet. VR. Pre-Lenten week day. Mass of previous Sunday, otherwise as Feb. 20.
- 27 W—White. Ra. St. Gabriel of the Most Sorrowful Virgin. Special Mass. Gloria.
- 28 T—Violet. VR. Pre-Lenten week day. Mass of previous Sunday. 2nd Collect "Defend us," 3rd any Collect, omit Tract and Creed, common Preface.



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## GOOD HOMES

(Continued from page 36)

nates from a good home presided over by a loving Mother and sympathetic Father. Trials and tribulations may be many, but Courage, Cheer and Hope are the source from which flows the purifying stream of strength and goodwill to society—a powerful flow combating those undermining currents which leave nothing but destruction and misery in their trail.

Man's life consists of many experiences but the steps of progress from foot to summit are few. Faith, Industry, Perseverance, Temperance and Probity, those homely virtues, old-fashioned but sound philosophy—a philosophy taught by pious parents, in thousands and tens of thousands of homes, and which today form the bulwark standing between our social order and the forces of unrest. What a mighty debt the State owes the good Homes of the Land!

## THE CATHOLIC CHURCH FORBIDS DIVORCE

There are some who think little or nothing of casting off their life-partner, but with us Catholics it is not so.

Our Church, "the Pillar and the Ground of Truth," declares that Matrimony is a Sacrament, and basing herself on the passage of Scripture which says, "What God hath joined let no man put asunder," (Mark xix, 6), Holy Church says she cannot (and she never does), under any circumstances, grant a so-called "divorce." She can, however, for important reasons, allow a separation.

When a separation is allowed, the parties remain husband and wife, and cannot validly contract marriage with any other person during the life-time of either party.

In this age of mad rushing after fortune, many things are done that our forefathers never thought of—things they would have stood aghast at. Even a century ago shame and disgrace would have been the portion of the perpetrator of acts which nowadays are tolerated—nay, approved by many.

## NO ROOM

By RICHARD A. WELFLE, S.J.

The stars were merrily twinkling,  
And all the world was still,  
Save for a ram-bell's tinkling  
'Midst the flock on a neighboring hill,

When heaven's casements parted,  
And down through the spinning  
spheres  
An angel host came winging,  
And an angel throng came singing;  
Glad tidings came they bringing,  
And hope for the sorrowing years.

Lo, this was the night of God's tryst  
With the nations long forlorn.  
But alas, men had no room for Christ  
The night when He was born.

Yet heaven's casements parted,  
That promise of old to fulfill,  
And the angel host came winging,  
And an angel throng came singing;  
Glad tidings came they bringing  
To men who refuse Him still.

## ALL SOULS' DAY

The commemoration of all the Faithful departed is celebrated by the Church on November 2, or, if this be a Sunday or a feast of the first class, on November 3. The Office of the Dead must be recited by the Clergy and all the Masses are to be of Requiem, except one of the current feast, where this is of obligation. The theological basis for the feast is the doctrine that the souls, which, on departing from the body, are not perfectly cleansed from venial sins, or have not fully atoned for past transgressions, are debarred from the Beatific Vision, and that the faithful on earth can help them by prayers, almsdeeds and especially by the sacrifice of the Mass. Let us not fail, then, to help them. Let us not fail, then, to help them. It is a duty of Christian charity incumbent on all children of the Church of Christ, to assist by their prayers and other good works their brethren that are gone before them, that these may be discharged from their sins, and may rest in peace.

# MARCH

- 1 F—Violet. VR. (a) Pre-Lenten week day. Mass of previous Sunday. 2nd Collect "Defend us," 3rd "O God, Creator and Redeemer" (for the dead), 4th any Collect, omit Tract and Creed, common Preface.
- 2 S—White. VR. Mass of Our Lady for Saturday ("Hail, holy Parent"). Gloria, 2nd Collect of the Holy Ghost, 3rd for the Church or Pope, Preface of Our Lady, inserting: "In veneration."
- 3 Quinquagesima Sunday. Violet. Special Mass. 2nd Collect "Defend us," 3rd any Collect, Creed, Trinity Preface.
- 4 M—White. VR. St. Casimir, King. Mass of feast. 2nd Collect St. Lucius, 3rd "Defend us."
- 5 Shrove Tuesday—Violet. VR. Mass as on previous Sunday. No Creed, ordinary Preface.
- 6 Ash Wednesday. Violet. (fa) (Ashes blessed and distributed). Special Mass. 2nd Collect Sts. Perpetua and Felicitas. Lenten Preface (in every Mass of the season until April 6). Special prayer after last Post-communion.
- 7 T—White. Ra. (f) St. Thomas Aquinas, Teacher. Mass of feast. Gloria, 2nd Collect and Last Gospel of this Lenten week day, Tract, Creed, Lenten Preface.
- 8 F—White. Ra. (fa) St. John of God. Mass of feast. Gloria, 2nd Collect and Last Gospel of the Friday.
- 9 S—White. Ra. (f) St. Frances of Rome, Widow. Mass of feast. Gloria, 2nd Collect and Last Gospel of this Lenten week day, Tract, Lenten Preface.
- 10 1st Sunday of Lent. Violet. Special Mass. 2nd Collect 40 Holy Martyrs, 3rd "Defend us," Creed, Lenten Preface.
- 11 M—Violet VcR. (f) After 1st Sunday of Lent, Special Mass. 2nd Collect "Defend us," 3rd "Almighty and eternal God," Tract, Lenten Preface. Special prayer after Post-communion.
- 12 T—White. Ra. (f) St. Gregory I, Pope and Teacher. Mass of the feast. Gloria, 2nd Collect and Last Gospel of the Tuesday, Creed.
- 13 Spring Ember Wed.—Violet. VcRca (fa) Special Mass, otherwise as March 11.
- 14 T—Violet. VcRca. (f) after 1st Sunday of Lent. Special Mass. Otherwise as yesterday.
- 15 Spring Ember Fri.—Violet. VcRca. (fa) Special Mass, otherwise as March 11.
- 16 Spring Ember Sat.—Violet. VcRca. (fa) Special Mass. No Gloria, 2nd Collect "Defend us," 3rd "Almighty and eternal God," Lenten Preface.
- 17 2nd Sunday of Lent. Violet. Special Mass. No Gloria, 2nd Collect St. Patrick, Creed, Lenten Preface.
- 18 M—White. Ra. (f) St. Cyril of Jerusalem, Bishop-Teacher. Special Mass. Gloria, 2nd Collect and Last Gospel of this Lenten week day, Creed, Lenten Preface.
- 19 T—White. (f) ST. JOSEPH. Special Mass. Gloria, 2nd Collect and Last Gospel of this Lenten week day, Creed, Preface of St. Joseph.
- 20 W—Violet. VcR. (fa) after 2nd Sunday of Lent. Special Mass. No Gloria, 2nd Collect "Defend us," 3rd "Almighty and eternal God," Tract, Lenten Preface. Special Prayer after Post-communion, "Let us bless the Lord" before Last Gospel.
- 21 T—White. Ra. (f) St. Benedict, Abbot. Mass of feast. Gloria, 2nd Collect and Last Gospel of this Lenten week day, Tract, Lenten Preface.
- 22 F—Violet. VcRca. (fa) after 2nd Sunday of Lent. Special Mass. No Gloria, 2nd Collect "Defend us," 3rd "Almighty and eternal God," Lenten Preface.
- 23 S—Violet. VcRca (f) after 2nd Sunday of Lent. Special Mass, otherwise exactly as March 20.
- 24 3rd Sunday of Lent—Violet. Special Mass. 2nd Collect and Last Gospel St. Gabriel, Archangel, Creed.
- 25 M—(f) Annunciation to Our Lady—White. Special Mass. Gloria, 2nd Collect and Last Gospel of this Lenten week day, Tract, Creed, Preface of Our Lady, inserting: "on the Annunciation."
- 26 T—Violet. VcR. (f) after 3rd Sunday of Lent. Special Mass, otherwise as March 20.
- 27 W—White. Ra. (fa) St. John Damascus. Special Mass. Gloria, 2nd Collect and Last Gospel of this Lenten week day, Tract, Creed, Lenten Preface.
- 28 T—White. VcRca. (f) St. John Capistran. Mass of feast. Gloria, 2nd Collect and Last Gospel of this Lenten week day, 3rd Collect "Defend us," Tract, Lenten Preface.
- 29 F—Violet. VcRca. (fa) after 3rd Sunday of Lent. Special Mass. No Gloria, 2nd Collect "Defend us," 3rd "Almighty and eternal God," Creed, Lenten Preface.
- 30 S—Violet. VcRca. (f) after 3rd Sunday of Lent. Special Mass, otherwise same as yesterday.
- 31 4th Sunday of Lent. (Lactare Sunday). Rose. Special Mass. No Gloria, 2nd Collect "Defend us," 3rd "Almighty and eternal God," Creed, Lenten Preface, "Let us bless the Lord" before Last Gospel.



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# APRIL

- 1 M—Violet. VcR. (f) after 4th Sunday of Lent. Special Mass. No Gloria, 2nd Collect "Defend us," 3rd "Almighty and eternal God," Tract, Lenten Preface. Special prayer after Post-communion, "Let us bless the Lord" before Last Gospel.
- 2 T—White. Ra. (f) St. Francis of Paula. Special Mass. 2nd Collect and Last Gospel of this Lenten week day.
- 3 W—Violet. VcRca. (fa) after 4th Sunday of Lent. Special Mass. Otherwise as April 1.
- 4 T—White. Ra. (f) St. Isidore, Bishop-Teacher. Special Mass. Gloria, 2nd Collect and Last Gospel of this Lenten week day, Tract, Creed.
- 5 F—White. Ra. (fa) St. Vincent Ferrer. Mass of feast. Gloria, 2nd Collect and Last Gospel of this Lenten week day, Tract, Preface of Lent.
- 6 S—Violet. VcRca. (f) After 4th Sunday of Lent. Special Mass, otherwise same as Monday, April 1. Veil images.  
(Beginning with tomorrow omit "Glory be," etc., at end of Introit and Lavabo (and Asperges): omit also psalm "Judge me," etc., at beginning of Mass. These omissions extend to Maundy Thursday.)
- 7 **Passion Sunday.** Violet. Special Mass. No Gloria, 2nd Collect for Church or Pope, Creed, Preface of the Cross (this latter used for next ten days also, unless otherwise stated).
- 8 M—Violet. VcR. (f) in Passion Week. Special Mass. 2nd Collect for Church or Pope.
- 9 T—Violet. VcRca. (f) In Passion Week. Mass as yesterday.
- 10 W—Violet. VcRca. (fa) in Passion Week. Mass as yesterday.
- 11 T—White. Ra. (f) St. Leo I, Pope and Teacher. Special Mass. 2nd Collect and Last Gospel of Thursday in Passion Week, Gloria, Creed.
- 12 F—White. Ra. (fa) Seven Sorrows of Our Lady. Mass of feast. Gloria, 2nd Collect and Last Gospel of this Passiontide week day, Tract, Sequence, Creed, Preface of Our Lady inserting: "On the piercing through."
- 13 S—Red. VcRca. (f) St. Hermenegild. Mass of feast. Gloria, 2nd Collect and Last Gospel of Saturday in Passion Week.
- 14 **Palm Sunday.** Violet. (Palms blessed and distributed). Special Mass. Creed, Preface of the Cross (See note just before last Sunday).
- 15 M—Violet. (f) in Holy Week. Special Mass. No Gloria, 2nd Collect Church or Pope, Preface of Cross.
- 16 T—Violet. (f) in Holy Week. Special Mass. Otherwise as yesterday.
- 17 W—Violet. (fa) in Holy Week. Special Mass, 2nd Collect St. Anicetus.
- 18 **Maundy Thursday—White.** (f) Special Mass. Gloria, Creed, Preface of the Cross, "Communicating with" (Memorial for saints), "We therefore beseech Thee" (Oblation Prayer), and Consecration special. (Procession after Mass, stripping of altars, washing of feet—the "Maundy").
- 19 **Good Friday—Black.** (fa) (Procession.) Mass of the Presanctified. Adoration of the Cross.
- 20 **Holy Saturday—White.** (fa to noon). Blessing of New Fire and Easter Candle. Prophecies. Blessing of Font. Special Mass.
- 21 **EASTER SUNDAY—White.** (Psalm, Vidi aquam, "I saw water," etc., instead of Asperges, "Thou shalt sprinkle." Special Mass. Gloria, Sequence, Creed, Easter Preface, "Communicating with" and "We therefore beseech Thee" special (up to and including next Saturday). Two Alleluias after Dismissal.
- 22 **Easter Monday—White.** Special Mass. Otherwise same as yesterday.
- 23 **Easter Tuesday—White.** Special Mass. Otherwise same as yesterday.
- 24 **W. in Easter Week—White.** Special Mass. 2nd Collect St. Fidelis of Sigmaringen, Martyr.
- 25 **T. in Easter Week—White.** Special Mass. 2nd Collect from Rogation Mass. (Litany of the Saints.)
- 26 **F. (a) in Easter Week—White.** Special Mass. 2nd Collect Sts. Cletus and Marcellinus.
- 27 **Easter Saturday—White.** Special Mass. 2nd Collect St. Peter Canisius.
- 28 **Low Sunday—White.** Special Mass. Gloria, 2nd Collect St. Paul of the Cross, 3rd St. Vitalis, Creed, Easter Preface with "on this day" changed to "at this season." (This Preface used to Ascension, unless otherwise stated). No Alleluia after dismissal at end of Mass from now on.
- 29 **M—Red. St. Mark, Evangelist.** Special Mass. Gloria, 2nd Collect St. Peter, Martyr, Creed, Apostles' Preface.
- 30 **T—White. Ra. St. Catherine of Sienna.** Mass of feast. Gloria.

## MY BEADS

Sweet, blessed beads! I would not part  
 With one of you for richest gem  
 That gleams in kindly diadem;  
 Ye know the history of my heart.

For I have told you every grief  
 In all the days of twenty years,  
 And I have moistened you with  
 tears,  
 And in your decades found relief.

Ah! time has fled, and friends have  
 failed,  
 And joys have died; but in my needs  
 Ye were my friends, my blessed  
 beads!  
 And ye consoled me when I wailed.

For many and many a time, in grief,  
 My wearied fingers wandered round  
 Thy circled chain, and always found  
 In some 'Hail Mary' sweet relief.

How many a story you might tell  
 Of inner life to all unknown;  
 I trusted you and you alone,  
 But ah! you kept my secrets well.

Ye are the only chain I wear—  
 A sign that I am but the slave,  
 In life, in death, beyond the grave,  
 Oh Jesus and His Mother fair.

## THE FEAST OF ALL SAINTS

The custom of keeping holy one day in the year as the festival of all God's saints, whether commemorated in the liturgy or not, dates back to at least the beginning of the fifth century. In ancient times it was usually called the feast of All Holy Martyrs. The day of its celebration varied; and in the East, even now, All Saints is in most places a moveable feast. Pope Boniface IV, when dedicating the Roman Pantheon as the Church of Our Blessed Lady and All Holy Martyrs, appointed November 1 for the chief annual festival in the sacred building. Two centuries later, about A.D. 800, All Saints was kept everywhere in the West on that date.

## THE CATHOLIC WORLD

There are 2,278,830 Catholics in England and Wales.

The first hospital in the new world was a Catholic hospital in Mexico City in 1524.

Radium was discovered by a Catholic—Madame Curie; and the X-ray by Rontgen, also a Catholic.

In 1858, 1,300 pilgrims visited Lourdes; in 1864, 20,000; today, there are about 600,000 visitors annually.

A Catholic, Charles Carroll, who signed the Declaration of Independence, began the first American railway.

Catholic missionaries grew the first oranges in the United States; grew the first wheat; and were the introducers of sugar cane to that continent.

Copernicus (1473-1543), generally accepted as the world's greatest astronomer, was a Polish Catholic priest, while the planet Neptune was discovered by La Verrier, who was also a Catholic.

The singing of "Panis Angelicus" by John McCormack in a recent American radio-programme brought a fallen-away Catholic back to the practice of the Faith, says a letter from that person to the world-famous singer.

## ANGEL GUARDIAN

Kind Angel Guardian, thanks to thee  
 For thy so watchful care of me;  
 Oh, lead me still in ways of truth,  
 Dear guide of childhood and of youth.

Kind Angel Guardian, let my tears  
 Implore thee too for riper years;  
 Oh, keep me safe in wisdom's way,  
 And bring me back if I should stray.

When angry passions fill my soul,  
 Subdue them to thy meek control;  
 Through good and ill, oh, ever be  
 A guide, a guard, a friend to me.

And when death's hand shall seal  
 mine eyes,  
 Oh, bear my spirit to the skies,  
 And teach me there my voice to raise  
 In hymns of never-ending praise.



# MAY

(Note: From May 1st to September 1st a Collect designated by the Bishop is often said after the other Collects.)

- 1 W—Red. Sts. **Philip and James, Apostles.** Special Mass. Gloria, Creed, Apostles' Preface.
- 2 T—White. Ra. St. Athanasius, Bishop-Teacher. Special Mass. Gloria, Creed, Easter Preface.
- 3 F—Red. (a) **Finding of the Holy Cross.** Special Mass. Gloria, 2nd Collect. (in Low Mass only) Sts. Alexander I, Pope and Companions, Creed, Preface of the Cross.
- 4 S—White. Ra. St. Monica, Widow. Special Mass. Gloria.
- 5 **2nd Sunday after Easter**—White. Gloria, 2nd Collect St. Pius V, Pope. Creed, Easter Preface.
- 6 M—Red. Ra. St. John, Apostle and Evangelist, at Latin Gate. Special Mass. Gloria, Creed, Apostles' Preface.
- 7 T—Red. Ra. St. Stanislaus, Bishop. Mass of feast. Gloria.
- 8 W—White. **Solemnity of the Patronage of St. Joseph.** Special Mass. Gloria, (in Low Mass, 2nd Collect and Last Gospel of St. Michael), Creed, St. Joseph Preface, which is used for next seven days except where otherwise stated.
- 9 T—White. Ra. St. Gregory Nazianzen, Bishop-Teacher. Mass of feast. Gloria, 2nd Collect St. Joseph, Creed, Preface St. Joseph.
- 10 F—White. Ra. (a) St. Antoninus. Mass of feast. Gloria, 2nd Collect Octave St. Joseph, 3rd Sts. Gordian and Epimachus, Martyrs, Creed.
- 11 S—White. VR. Fourth day in Octave of St. Joseph. Mass of St. Joseph. 2nd Collect "Grant, we beseech," 3rd Church or Pope.
- 12 **3rd Sunday after Easter**—White. Special Mass. Gloria, 2nd Collect St. Nereus and other holy Martyrs, 3rd Octave St. Joseph, Creed, Easter Preface.
- 13 M—White. Ra. St. Robert Bellarmine, Bishop-Teacher. Special Mass. Gloria, 2nd Collect St. Joseph, Creed.
- 14 T—White. VR. Seventh day in Octave of St. Joseph. Mass of feast. 2nd Collect St. Boniface, Martyr.
- 15 W—White. Ra. Last day Octave of St. Joseph. Mass of feast. Gloria, 2nd Collect St. John Baptist de la Salle, Creed, St. Joseph's Preface.
- 16 T—White. VR. St. Ubaldus, Bishop. Mass of feast. Gloria, 2nd Collect "Grant, we beseech," 3rd for Church or Pope, Easter Preface.
- 17 F—White. Ra. (a) St. Paschal Baylon. Mass of feast. Gloria, Easter Preface.
- 18 S—Red. Ra. St. Venantius. Mass of feast. Gloria. Easter Preface.
- 19 **4th Sunday after Easter.** White. Special Mass. Gloria, 2nd Collect St. Peter Celestine, Pope, 3rd Collect St. Pudentina, Creed, Easter Preface.
- 20 M—White. VR. St. Bernardine of Sienna. Mass of feast. Gloria, 2nd Collect "Grant we beseech," 3rd for Church or Pope.
- 21 T—White. VR. Week day after Easter. Mass of Preceding Sunday. Gloria, 2nd Collect "Grant, we beseech," 3rd for Church or Pope.
- 22 W—White. VR. Week day after Easter. Mass as yesterday.
- 23 T—White. VR. Week day after Easter. Mass as May 21.
- 24 F—White. VR. (a) Week day after Easter. Mass as May 21.
- 25 S—White. Ra. St. Gregory VII, Pope, Mass of feast. Gloria, 2nd Collect St. Urban.
- 26 **5th Sunday after Easter.** White. Special Mass. Gloria, 2nd Collect St. Philip Neri, 3rd St. Elentherius, Creed, Easter Preface.
- 27 **Rogation Monday**—White. Ra. St. Bede, Teacher. Mass of feast. Gloria, 2nd Collect and Last Gospel of Rogation Day, 3rd St. John I, Pope, Litanies.
- 28 **Rogation Tuesday**—White. Ra. St. Augustine, Bishop of Canterbury. Mass of feast. Gloria, 2nd Collect Rogation Day.
- 29 **Rogation Wednesday**—White. VcRca. Vigil of Ascension. St. Mary Magdalene de Pazzi, Virgin. Mass of feast. Gloria, 2nd Collect Vigil Ascension, 3rd Rogation Day, Last Gospel of Vigil.
- 30 **ASCENSION THURSDAY.** White. (Holy day of Obligation.) Special Mass. Gloria, Creed, Preface and "Communicating with" both special—for next seven days also.  
(Begin Novena for Pentecost Tomorrow)
- 31 F—White. (a) St. Angela Merici, Virgin. Mass of feast. Gloria, 2nd Collect Ascension, 3rd St. Petronilla, Creed.



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**DESIGNS  
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# JUNE

- 1 S. in Ascension Octave—White. Mass as May 30. Gloria, 2nd Collect "Grant, we beseech," 3rd for Church or Pope, Creed.
  - 2 Sunday in Octave of Ascension—White. Special Mass. Gloria, 2nd Collect Ascension (Octave), 3rd St. Marcellinus and other Martyrs, Creed.
  - 3 Monday in Octave Ascension—White. Mass of Ascension. Gloria, 2nd Collect "Grant we beseech," 3rd for Church or Pope.
  - 4 T—White. St. Francis Caracciolo. Mass of feast. Gloria, 2nd Collect Ascension (Octave), Creed.
  - 5 W—Red. St. Boniface, Bishop. Mass of feast. Gloria, 2nd Collect Ascension, Creed.
  - 6 T—White. Last day Octave of Ascension. Mass as May 30 with 2nd Collect St. Norbert.
  - 7 Friday after Octave of Ascension—White. VR. (a) Mass of preceding Sunday, Gloria, 2nd Collect "Grant we beseech," 3rd for Church or Pope, Preface (only) Ascension.
  - 8 S—Red. (fa) Whitsunday Eve (Procession, blessing of Font). Special Mass. Gloria, Preface, "Communicating with," and "We therefore beseech Thee" special (for next seven days also).
  - 9 WHITSUNDAY — Red. Special Mass. Gloria, Sequence, Creed.
  - 10 Whitsun. Monday — Red. Special Mass, Otherwise as yesterday.
  - 11 Whitsun. Tuesday — Red. Special Mass. Otherwise as yesterday.
  - 12 Summer Ember Wed.—Red. (fa) Special Mass. Gloria, 2nd Collect St. John Facundo, 3rd Sts. Basilides and Companions, Creed.
  - 13 Thurs. in Whitsun. Week—Red. Special Mass. Gloria, 2nd Collect St. Anthony of Padua, Creed.
  - 14 Summer Ember Fri.—Red. (fa) Special Mass. 2nd Collect St. Basil, Creed.
  - 15 Summer Ember Sat.—Red. (fa) Special Mass. Gloria, 2nd Collect Sts. Vitus and other Holy Martyrs, no Alleluia at end of Sequence, Creed.
  - 16 Trinity Sunday—White. Special Mass. Gloria, 2nd Collect and Last Gospel of 1st Sunday after Pentecost, Creed, Trinity Preface.
  - 17 M—Green. VcRca. Week day after Pentecost. Mass of first Sunday after Pentecost, without Gloria or Creed, 2nd Collect "Defend us," 3rd Collect, ordinary Preface.
  - 18 T—White. Ra. St. Ephrem of Syria, Deacon and Teacher. Mass of feast. Gloria, 2nd Collect Sts. Mark and Marcellian, Martyrs, Creed.
  - 19 W—White. Ra. St. Juliana Falconeri, Virgin. Mass of feast. Gloria, 2nd Collect Sts. Gervase and Protase, Martyrs.
  - 20 T—White. Corpus Christi. Special Mass. Gloria, Sequence, Creed, Christmas Preface. (Procession).
- (For next six days Sequence may be said or not. If it is omitted, add one Alleluia at end of Gradual.)
- 21 F (a) in Octave of Corpus Christi—White. Same as yesterday with 2nd Collect St. Aloysius.
  - 22 S. in Octave of Corpus Christi—White. Vigil (anticipated) St. John Baptist. Same as yesterday, but 2nd Collect St. Paulinus, 3rd Collect and Last Gospel Vigil of St. John Baptist.
  - 23 Sun. in Octave of Corpus Christi. (2nd after Pentecost).—White. Special Mass. Gloria, 2nd Collect of previous Thursday, Gloria, Creed, Christmas Preface.
  - 24 M. Birth of St. John Baptist—White. Special Mass. Gloria, 2nd Collect Corpus Christi, Creed, Christmas Preface.
  - 25 T. in Octave of Corpus Christi—White. Mass as June 20, with 2nd Collect St. William, 3rd St. John Baptist.
  - 26 W. in Octave of Corpus Christi—White. Mass as June 20, with 2nd Collect Sts. John and Paul, 3rd St. John Baptist.
  - 27 T. Last day in Octave of Corpus Christi—White. Complete Mass as June 20, with 2nd Collect St. John Baptist.
  - 28 F (a) Most Sacred Heart of Jesus—White. Special Mass. Gloria, Creed, special Preface (used next seven days, unless otherwise specified).
  - 29 S. Sts. Peter and Paul, Apostles—Red. Special Mass. Gloria, 2nd Collect Sacred Heart, Creed, Apostles' Preface.
  - 30 Sun. within Octave of Sacred Heart—White. Special Mass. Gloria, 2nd Collect St. Paul, 3rd St. Peter, 4th Sacred Heart, 5th St. John Baptist, Creed, Preface Sacred Heart.

## The Ten Words

(Continued from page 17)

they will possess eternal life if they love God and their neighbour. We possess a very definite nature, we live in a very practical age, and so we naturally want a more definite and practical means of gaining eternal life in heaven. We want a security, a guarantee that we are on the right road to our final reward. It is here that the Catholic Church steps in and gives us that security, the guarantee which we need. The Catholic Church makes her laws and are they obligatory on all those who claim her membership.

Now the six commandments or precepts of the Church are not an extra burden heaped on the shoulders of the already over-dogmatized poor Catholics! They are simply a guarantee to us that we are keeping the ten commandments of God. God says, for example, "Remember that thou keep holy the Sabbath day." Christ, the Son of God, speaking through the Church which He founded, makes that commandment more definite, and tells us not only what we are to do, but how we are to do it: "To hear Mass on Sundays and holidays of obligation."

God says: "Thou shalt not kill." "Thou shalt not commit adultery." The Church says: "Fast and abstain on the days commanded," because intemperance is bad for body and soul, and over-indulgence in food and drink leads to sins of the flesh. All of which are included in the word adultery.

The remaining commandments of the Church are based on the New Law of Christ. He instituted a Church and founded it securely on the rock of St. Peter fortified it by the Seven Sacraments.

Hence Catholics must be governed by all the laws or commandments affecting the use of these sacraments.

Christ said that Baptism is necessary for salvation—it is the initial step in the attainment of that eternal life we desire so much; Christ has told us that Baptism of water is necessary for membership in His one, true Church, so the Church naturally commands us to receive it. Christ says that penance is necessary for eternal happiness after sin has been committed; the Church of Christ commands us to receive the

Sacrament of Penance at least once a year.

Christ says that the Blessed Eucharist is necessary to eternal life, the Church of Christ commands that the Most Blessed Sacrament be received at least once a year, during the Easter period and in danger of death.

Christ raised the human contract of marriage to the dignity of the Sacrament of matrimony; the Church of Christ makes laws which govern its valid and licit reception.

The rulings of the Church serve but to clarify the commandments of God, and bring them closer to us in their application.

We are not however merely members of the Catholic Church, we are also individuals of which this universality or catholicity is made up; and so we must be governed by laws and counsels which lead us as individuals to the eternal life, which as individuals we desire so much.

The answer then to the question: What must I do to possess eternal life? is made more definite, more secure and practical for us Catholics than for any other religious body, because the answer for us is: "I shall infallibly possess eternal life by doing what the Catholic Church commands and counsels me." How blessed and fortunate we are as Catholics to be able to give this practical answer to the most important question we can ask ourselves!

Let me but do what the Church commands and advises and I shall infallibly reach heaven after my death; I shall infallibly satiate the desire of my nature for perfect peace; I shall most assuredly be happy for ever.

The question, then, as to how I shall possess eternal life, is settled once and for all: By a sincere belief in the teachings of the Catholic Church as the one, true Church of God; by a deep regard for its doctrines by which we put into practice the great commandment of love of God and love of our neighbour; by a great devotion for the head of the Church on earth, Christ's own representative, our Holy Father; a love that will stop not at believing and practising the doctrines he may choose to define, but a love that will prompt us to follow any and every counsel he may choose to give.

It is most certainly true, that we have but to observe the command-

(Continued on page 58)

# JULY

- 1 M—**Most Precious Blood of Our Lord Jesus Christ**—Red. Special Mass. Gloria, 2nd Collect St. John Baptist (last day of Octave), Creed, Preface of the Cross.
- 2 T—**Visitation of Our Lady**—White. Special Mass. Gloria, 2nd Collect Sacred Heart, 3rd (omitted in solemn High Mass) Sts. Processus and Martinianus, Creed, Preface of Our Lady inserting: "On the Visitation."
- 3 W—White. St. Leo II, Pope. Special Mass. Gloria, 2nd Collect Sacred Heart, 3rd Collect and Last Gospel Sts. Peter and Paul (Octave), Creed, Sacred Heart Preface.
- 4 T—White. In Octave of Sacred Heart. Mass of feast. Gloria, 2nd Collect Sts. Peter and Paul, Creed.
- 5 F—White (a) Last day Octave Sacred Heart. Mass as May 28, with 2nd Collect St. Anthony, 3rd St. Peter and Paul.
- 6 S—Red. Ra. Last day Octave Sts. Peter and Paul, Apostles. Special Mass. Gloria, Creed, Apostles' Preface.
- 7 4th Sunday after Pentecost—Green. Special Mass. Gloria, 2nd Collect Sts. Cyril and Methodius, Creed, Trinity Preface.
- 8 M—White. VR. St. Elizabeth, Queen. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd any Collect (unless Bishop has designated one).
- 9 T—Green. VR. Week day after Pentecost. Mass of previous Sunday without Gloria or Creed, 2nd Collect "Defend us," 3rd "O God, Creator and Redeemer," 4th any Collect (unless Bishop has designated one), ordinary Preface.
- 10 W—Red| VR. Seven Holy Brothers and Sts. Rufina and Secunda. Special Mass. 2nd Collect "Defend us," 3rd any Collect (see note of beginning of May above).
- 11 T—Red. VR. Pius I, Pope. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd as yesterday.
- 12 F (a)—Red. VR. St. John Gualbert, Abbot. Special Mass. Gloria, 2nd Collect Sts. Nabor and Felix.
- 13 S—Red. VR. St. Anacletus, Pope. Mass of feast. Gloria, Collects as July 8.
- 14 5th Sunday after Pentecost—Green. Special Mass. Gloria, 2nd Collect St. Bonaventure, Creed, Trinity Preface.
- 15 M—White. VR. St. Henry, Emperor. Mass of feast. Gloria, Collects as July 8.
- 16 T—White. Ra. Our Lady of Mt. Carmel. Special Mass. Gloria, Creed, Preface of Our Lady inserting: "On the commemoration."
- 17 W—White. VR. St. Alexius. Special Mass. Gloria, Collects as July 8.
- 18 T—White. Ra. St. Camillus. Mass of feast. Gloria, 2nd Collect Sts. Symphorosa and Her Seven Sons.
- 19 F (a)—White. Ra. St. Vincent de Paul. Mass of feast. Gloria.
- 20 S—White. Ra. St. Jerome Aemelian. Mass of feast. Gloria, 2nd Collect of St. Margaret.
- 21 6th Sunday after Pentecost—Green. Special Mass. Gloria, 2nd Collect St. Praxedes, Virgin, 3rd "Defend us," Creed, Trinity Preface.
- 22 M—White. Ra. St. Mary Magdalene, Penitent. Mass of feast. Gloria, Creed.
- 23 T—Red. Ra. St. Apollinaris, Bishop. Mass of feast. Gloria, 2nd Collect St. Liborius.
- 24 W—Violet. VcRca. Vigil of St. James, Apostle. Mass of Vigil. No Gloria, 2nd Collect St. Christina, 3rd "Grant, we beseech," ordinary Preface, "Let us bless the Lord" before Last Gospel.
- 25 T. St. James, Apostle. Red. Mass of feast. Gloria, 2nd Collect (in Low Mass only) St. Christopher, Creed, Apostles' Preface.
- 26 F (a) St. Anne—White. Mass of feast. Gloria.
- 27 S—White. VR. Mass of Our Lady for Saturdays. "Hail, holy Parent." Gloria, 2nd Collect St. Pantaleon, Martyr, 3rd of the Holy Ghost, Preface of Our Lady inserting "in Veneration."
- 28 7th Sunday after Pentecost—Green. Special Mass. Gloria, 2nd Collect Sts. Nazarius and other Holy Martyrs, 3rd "Defend us," Creed, Trinity Preface.
- 29 M—White. VR. St. Martha, Virgin. Mass of feast. Gloria, 2nd Collect Martyrs, 3rd "Defend us."
- 30 T—Red. VR. Sts. Abdon and Sennen. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd any Collect (unless the bishop has designated one).
- 31 W—White. Ra. St. Ignatius Loyola. Special Mass. Gloria.

## The Divinity of Christ

(Continued from page 13)

waves obeyed Him.

On a certain occasion "they came to Him bringing one sick of the palsy, who was carried by four. And when they could not offer him unto Him for the multitude, they uncovered the roof where He was; and opening it, they let down the bed wherein the man sick of the palsy lay. And when Jesus had seen their faith, He saith to the sick of the palsy: Son, thy sins are forgiven thee. And there were some of the scribes sitting there, and thinking in their hearts: Why doth this man speak thus? He blasphemeth. Who can forgive sins, but God only? With Jesus presently knowing in His spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts? Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk? But that you may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy), I say to thee: Arise, take up thy bed, and go into thy house. And immediately he arose; and taking up his bed, went his way in the sight of all, so that all wondered and glorified God, saying: We never saw the like" (Mark ii, 3-12).

On this occasion Christ gave conclusive evidence that He was God. He admitted that only God could forgive sin, and then proceeded to show that He had forgiven sin and that consequently He was God. If one person says to another, "Thy sins are forgiven thee," there is no evidence that sin is forgiven. But Christ, in order to show that He actually forgave sin when He pronounced the words of forgiveness, did something which proved that His words were power, and that they accomplished what they signified.

Any one could say to the paralytic, "Thy sins are forgiven thee," but only God could say to the prostrate man, "Arise and walk." In order to show that His words of forgiveness effected what was spiritual and invisible, He wrought, by a mere word, the instantaneous cure of an incurable paralytic, which was something visible to all. It was as if He had said, "That you may know that I am God and have power to forgive sin I shall heal, by a word,

this paralytic. If my word gives him immediate restoration to soundness of body you will know that My word also has remitted his sins." Then turning to the expectant paralytic He spoke the word of power, the word of God: Arise! The cripple leapt to his feet at the word of the Creator. Christ had, indeed, forgiven sin. Christ was God. "In the beginning was the Word, and the Word was with God, and the Word was God, all things were made by Him, . . . and the Word was made flesh and dwelt amongst us."

The perfect being, Christ, whose mentality and holiness were unapproachable, not only declared He was God, but confirmed His declaration by the deeds of God. His whole public life was a record of divine deeds. Hence He said to the Jews: "If you do not believe Me, believe the works which I do; they give testimony of Me." The last and greatest miracle of Christ was wrought as a direct and final confirmation of His divinity. Just before He raised Lazarus from the dead He declared that He was going to do it in proof that His mission was from God Almighty. "That they may know that Thou hast sent Me." After declaring that it was to be a corroboration of the truth of His claims, He turned to the tomb wherein lay the dead Lazarus, dead now four days, and already beginning to corrupt, and with a commanding voice, exclaimed, "Lazarus come forth!" The corpse leapt to life at the summons of the Creator, and Jesus gave to Martha and Mary their beloved brother, now fully and instantly restored to them.

It was after this miracle, which was witnessed by a large concourse of prominent Jews, that the people acclaimed Christ the Messiah, and on His way to Jerusalem met Him in large numbers, waving palms and leading Him in procession to the holy city. This alarmed the Jewish leaders, who were opposed to Jesus as darkness is to light, and they planned to put Him to death. They were convinced but not converted, as happens with many today. Members of the Jewish council had witnessed the miracle and reported it, with the result that instead of being converted the council became hardened in their opposition and malice. Instead of being converted they became perverted, and plotted false

(Continued on page 54)

# AUGUST

- 1 T—White. Ra. St. Peter, Apostle, in Chains. Mass of feast. Gloria, 2nd Collect St. Paul, 3rd Martyrs, Apostles' Preface.
- 2 F (a)—White. Ra. St. Alphonsus, Bishop and Teacher. Mass of feast. Gloria, 2nd Collect St. Stephen I, Pope, Creed.
- 3 S—Red. VR. Finding of the Relics of St. Stephen, the First Martyr. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd any Collect (unless the bishop has designated one).
- 4 8th Sunday after Pentecost—Green. Special Mass. Gloria, 2nd Collect St. Dominic, Creed, Trinity Preface.
- 5 M—White. Ra. Our Lady of the Snows. Mass of feast. Gloria, Creed, Preface of Our Lady, inserting "On the Feast."
- 6 T. Transfiguration of Our Lord—White. Special Mass. Gloria, 2nd Collect St. Xystus and Companions (omitted in solemn High Mass), Creed, Christmas Preface.
- 7 W—White. Ra. St. Cajetan. Special Mass. Gloria, 2nd Collect St. Donatus.
- 8 T—Red. VR. Sts. Cyriacus and Companions. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd any Collect (See Aug. 3.)
- 9 F (a)—White. Ra. St. John Baptist Vianney, Priest. Mass of feast, 2nd Collect Vigil, 3rd St. Roman, Last Gospel Vigil.
- 10 S. St. Lawrence, Deacon—Red. Mass of feast. Gloria.
- 11 9th Sunday after Pentecost—Green. Special Mass. Gloria, 2nd Collect Sts. Tiburtius and Susanna, 3rd "Defend us," Creed, Trinity Preface.
- 12 M—White. Ra. St. Clara, Virgin. Mass of feast. Gloria.
- 13 T—Red. VR. Sts. Hippolyte and Cassian. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd as August 3.
- 14 W. (fa)—Violet. VR. Vigil of Assumption. Special Mass. No Gloria, 2nd Collect St. Eusebius, 3rd Holy Spirit, ordinary Preface.
- 15 T Assumption of Our Lady—White. Special Mass. Gloria, Creed, Preface of Our Lady, inserting: "On the Assumption," used next seven days also, (unless otherwise specified).
- 16 F (a) St. Joachim, Father of Our Lady—White. Mass of feast. Gloria, Creed, Assumption Preface.
- 17 S—White. Ra. St. Hyacinth. Mass of feast. Gloria, 2nd Collect Assumption (Octave), 3rd St. Lawrence (Octave), Creed, Preface as on August 15.
- 18 10th Sunday after Pentecost—Green. Special Mass. Gloria, 2nd Collect Assumption, 3rd St. Agapitus, Creed, Trinity Preface.
- 19 M—White. Ra. St. John Eudes. Mass of feast. 2nd Collect Assumption (Octave), Creed.
- 20 T—White. Ra. St. Bernard, Abbot-Teacher. Mass of feast. Gloria, 2nd Collect Assumption, Creed.
- 21 W—White. Ra. St. Jane. Mass of feast. Gloria, 2nd Collect Assumption, Creed.
- 22 T—White. Ra. Last day of Octave of Assumption. Mass as August 15, with 2nd Collect of the Martyrs Sts. Timothy and Companions.
- 23 F (a)—White. Ra. St. Philip Benizi and Vigil of St. Bartholomew. Mass of feast. Gloria, 2nd Collect and Last Gospel of Vigil.
- 24 S. St. Bartholomew, Apostle—Red. Mass of feast. Gloria, Creed, Apostles' Preface.
- 25 11th Sunday after Pentecost—Green. Special Mass. Gloria, 2nd Collect St. Louis, 3rd "Defend us," Creed, Trinity Preface.
- 26 M—Red. VR. St. Zephyrinus, Pope. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd as August 3.
- 27 T—White. Ra. St. Joseph Calasanctius. Mass of feast. Gloria.
- 28 W—White. Ra. St. Augustine, Bishop-Teacher. Special Mass. Gloria, 2nd Collect St. Hermes, Creed.
- 29 T—Red. Ra. Beheading of St. John Baptist. Mass of feast. Gloria, 2nd Collect St. Sabina, (Creed if St. John is Patron).
- 30 F (a)—White. Ra. St. Rose of Lima, Virgin. Mass of feast. Gloria, 2nd Collect Sts. Felix and Adauctus.
- 31 S—White. Ra. St. Raymond the Unborn. Mass of feast. Gloria.

## The Divinity of Christ

(Continued from page 52)

accusation and death against Jesus, and also the murder of Lazarus, the living evidence of the divine power of Jesus.

"Many therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in Him. But some of them went to the Pharisees, and told them the things that Jesus had done. The chief priests therefore, and the Pharisees, gathered a council and said: What do we, for this man doth many miracles? If we let Him alone so, all will believe in Him; and the Romans will come, and take away our place and nation. But one of them named Caiaphas, being the high priest that year, said to them: You know nothing. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation. And not only for the nation, but to gather together in one the children of God, that were dispersed. From that day therefore they devised to put him to death. . . . But the chief priests thought to kill Lazarus also: Because many of the Jews, by reason of him, went away, and believed in Jesus. And on the next day a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried: Hosanna, blessed is He that cometh in the name of the Lord, the King of Israel" (John xi, 45-53—xii. 10-13).

The Jews did not deny the miracles of Jesus. They could not with the evidence before them. But having begun an evil course they would not turn aside from it. It led them, in the end, to deliberate calumny and murder. It may be asked why the Scribes and Pharisees rejected Christ in view of the evidence of His miracles. The same question may be asked today. Thousands have seen unquestionable miracles at Lourdes. Zola, having witnessed a marvelous cure wrought there, declared he would not believe if he saw a thousand such cures. If belief entailed no change of life many would

believe. But one can not believe in Christ without living as Christ prescribes. That is the obstacle, frequently.

Evidence that would persuade and convince in other matters is disregarded when there is question of Christ. But Christ is God. He declared He was God, and confirmed His declaration by deeds which God alone could perform. Miracles are God's mark, putting the seal of divine approval on the person and mission of the one who performs them. Since Christ wrought miracles He gave evidence that His mission was from above. The Gospels, which records Christ's mission, are the most genuine and authentic documents of history. This is the judgment of the best scholars of the world.

To sum up—Christ, the one perfect person, intellectually and morally, that this world has known, solemnly declared that He was God, in the true sense, and died for His statement. Moreover He confirmed His word by divine deeds, and throughout His life assumed the prerogatives of God, forgiving sin, setting Himself up as judge of the living and the dead, and declaring that in all things He was equal to the Father. Besides, the Church which He established is in the world today, and is extended to every nation and people, the Light of the world, the true way of peace and the guide to eternal life. The Son of God became man in order that man might, in a sense become divine. Christ did not come upon earth to give us fame or riches or a long life. He had none of these things Himself. He came to give us life—real life, a share in His own eternal life. He came to us in weakness and love. He came thus to win our love, knowing that if we love Him we will serve Him. Christ was God's gift to mankind. "God so loved the world as to give His only Son."

God wants our gift in return, the gift of an upright life for love of Him. Then when Christ comes in power and glory and justice we shall be glad to meet Him, knowing that He will be our reward exceeding great. Christ's birth as man is our birth as the children of God. Through the Babe of Bethlehem we have received the wonderful inheritance by which we "may become partakers of the divine nature" (2 Pet. i. 4). No wonder that Christ means so much to mankind.



# SEPTEMBER

- 1 **12th Sunday after Pentecost**—Green. Special Mass. Gloria, 2nd Collect St. Giles, 3rd 12 Holy Brothers, Martyrs, Creed, Trinity Preface.
- 2 **M**—White. VR. St. Stephen of Hungary, King. Mass of feast. 2nd Collect "Defend us," 3rd any Collect.
- 3 **T**. in time after Pentecost—Green. VR. Mass of 12th Sunday after Pentecost. No Gloria, 2nd Collect "Defend us," 3rd for the dead "O God, Creator and Redeemer," 4th any Collect.
- 4 **W**. Week day after Pentecost—Green. VR. Mass of previous Sunday. No Gloria or Creed, 2nd Collect "Defend us," 3rd any Collect, ordinary Preface.
- 5 **T**—White. VR. St. Lawrence Justinian, Bishop. Mass of feast. 2nd Collect "Defend us," 3rd any Collect.
- 6 **F** (a) Week day after Pentecost—Green. VR. Mass as Sept. 4.
- 7 **S**—White. VR. Mass of Our Lady for Saturdays, "Hail holy Parents." Gloria, 2nd Collect Holy Ghost, 3rd Church or Pope. Preface of Our Lady inserting: "In veneration."
- 8 **13th Sunday after Pentecost. Birthday of Our Lady**—White. Mass of feast. Gloria, 2nd Collect and Last Gospel of the Sunday, 3rd Collect (in Low Mass only) St. Hadrian, Creed, Preface of Our Lady, inserting: "On the Nativity."
- 9 **M**—White. Ra. St. Peter Claver. Mass of the feast. Gloria, 2nd Collect St. Gorgonius.
- 10 **T**—White. Ra. St. Nicholas of Tolentino. Mass of feast. Gloria.
- 11 **W**—Red. Ra. Sts. Protus and Hyacinth. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd any Collect.
- 12 **T**—White. Ra. Holy Name of Mary. Mass of feast. Gloria, Creed, Preface of Our Lady, inserting: "On the feast."
- 13 **F** (a) Week day after Pentecost—Green. VcRca. Mass of previous Sunday. No Gloria or Creed, 2nd Collect "Defend us," 3rd any Collect, ordinary Preface.
- 14 **S**—Red. Ra. Raising of the Cross. Mass of feast. Gloria, Creed, Preface of the Cross.
- 15 **14th Sunday after Pentecost. Seven Sorrows of Our Lady**—White. Mass of feast. Gloria, 2nd Collect and Last Gospel of the Sunday, 3rd Collect (at Low Mass only) St. Nicomedes, Creed, Preface of Our Lady, inserting: "On the Piercing Through."
- 16 **M**—Red. VR. Sts. Cornelius, Pope, and Cyprian, Bishop. Mass of feast. Gloria, 2nd Collect Martyrs, 3rd "Defend us."
- 17 **T**—White. Ra. Stigmata of St. Francis. Special Mass. Gloria.
- 18 **Autumn Ember Wed. (fa)**—White. Ra. St. Joseph of Cupertino. Special Mass. Gloria, 2nd Collect and Last Gospel of the Ember Day.
- 19 **T**—Red. Ra. St. Januarius and Companions. Mass of feast. Gloria.
- 20 **Autumn Ember Fri. (fa)**—Red. Ra. St. Eustace and Companions. Mass of feast. Gloria, 2nd Collect and Last Gospel Ember Friday, 3rd Vigil St. Matthew.
- 21 **Autumn Ember Sat. (fa) St. Matthew, Apostle and Evangelist**—Red. Special Mass. Gloria, 2nd Collect and Last Gospel of Ember Saturday, Creed, Apostles' Preface.
- 22 **15th Sunday after Pentecost**—Green. Special Mass. Gloria, 2nd Collect St. Thomas, 3rd Martyrs, Creed, Trinity Preface.
- 23 **M**—Red. VR. St. Linus, Pope. Mass of feast. Gloria, 2nd Collect St. Thecla, 3rd "Defend us."
- 24 **T**—White. Ra. Our Lady of Ransom. Mass of feast. Gloria, Creed, Preface of Our Lady, inserting: "On the Feast."
- 25 **W**. in time after Pentecost—Green. VR. Mass of previous Sunday. No Gloria, 2nd Collect "Defend us," 3rd any Collect.
- 26 **T**—Red. Ra. North American Martyrs. (Jesuits). Mass of feast. Gloria, 2nd Collect Sts. Cyprian and Justina, Martyrs.
- 27 **F**. (a)—Red. VR. Sts. Cosmas and Damian, Brothers. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd any Collect.
- 28 **S**—Red. VR. St. Wenceslaus, Duke. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd any Collect.
- 29 **16th Sunday after Pentecost. Dedication of St. Michael, Archangel**—White. Mass of feast. Gloria, 2nd Collect and Last Gospel of Sunday, Creed, Trinity Preface.
- 30 **M**—White. Ra. St. Jerome, Priest and Teacher. Mass of feast. Gloria, Creed.

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# OCTOBER

- 1 T—White. VcRca. St. Remy, Bishop. Mass of feast. Gloria, 2nd Collect 16th Sunday after Pentecost, 3rd "Defend us."
- 2 W—White. Ra. Holy Guardian Angels. Special Mass. Gloria, Creed.
- 3 T—White. Ra. St. Teresa of the Infant Jesus (Little Flower), Virgin. Mass of feast, Gloria.
- 4 F (a)—White. Ra. St. Francis of Assisi. Mass of feast. Gloria.
- 5 S—White. VR. Mass of Our Lady for Saturday ("Hail, holy Parent"). Gloria, 2nd Collect Sts. Placid and Companions, 3rd Holy Ghost, Preface of Our Lady, inserting: "In veneration."
- 6 17th Sunday after Pentecost—Green. Special Mass. Gloria, 2nd Collect St. Bruno, Creed, Trinity Preface.
- 7 M. Holy Rosary—White. Mass of feast. 2nd Collect (in Low Mass only) St. Mark I, Pope, 3rd Collect (Low Mass only) Sts. Sergius, etc., Gloria, Creed, Preface of Our Lady, inserting: "On the Feast."
- 8 T—White. Ra. St. Bridget, Widow. Mass of feast. Gloria.
- 9 W—Red. VR. St. Denis and Companions. Special Mass. Gloria, 2nd Collect "Defend us," 3rd any Collect.
- 10 T—White. VR. St. Francis Borgia. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd any Collect.
- 11 F. (a) Motherhood of Our Lady—White. Special Mass. Gloria, Creed, Preface of Our Lady, inserting: "On the Feast."
- 12 S—White. VR. Mass as Oct. 5 with 2nd Collect Holy Ghost, 3rd Church or Pope.
- 13 18th Sunday after Pentecost—Green. Special Mass. Gloria, 2nd Collect St. Edward, King, 3rd "Defend us," Creed, Trinity Preface.
- 14 M—Red. Ra. St. Callistus I, Pope. Mass of feast. Gloria.
- 15 T—White. Ra. St. Theresa, Virgin. Mass of feast. Gloria.
- 16 W—White. VR. St. Hedwig, Widow. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd any Collect.
- 17 T—White. Ra. St. Margaret Mary, Virgin. Mass of feast. Gloria.
- 18 F (a) St. Luke, Evangelist—Red. Mass of feast. Gloria, Creed, Apostles' Preface.
- 19 S—White. Ra. St. Peter of Alcantara. Mass of feast. Gloria.
- 20 19th Sunday after Pentecost—Green. Special Mass. Gloria, 2nd Collect St. John Cantius, (there may be a 3rd Collect for Propagation of the Faith), Creed, Trinity Preface.
- 21 M—White. VR. St. Hilarion, Abbot. Mass of feast. Gloria, 2nd Collect St. Ursula and Companions, 3rd Collect "Defend us."
- 22 T. in time after Pentecost—Green. VR. Mass of previous Sunday without Gloria or Creed, 2nd Collect "Defend us," 3rd for the dead, 4th any Collect.
- 23 W. in time after Pentecost—Green. VR. Mass as yesterday omitting Collect for the dead.
- 24 T—White. Ra. St. Raphael, Archangel. Mass of feast. Gloria, Creed.
- 25 F (a)—Red. VR. Sts. Chrysanthus and Darias. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd any Collect, ordinary preface.
- 26 S—Violet. VcRca. Vigil (anticipated) Sts. Simon and Jude, Apostles. Mass of Vigil. No Gloria, 2nd Collect St. Evaristus, Pope, 3rd "Grant, we beseech," ordinary Preface.
- 27 20th Sunday after Pentecost. CHRIST THE KING—White. Special Mass of the latter. Gloria, 2nd Collect and Last Gospel of 20th Sunday after Pentecost, Creed, Special Preface. (Dedication to Sacred Heart).
- 28 M. Sts. Simon and Jude, Apostles—Red. Gloria, Creed, Apostles' Preface.
- 29 T. in time after Pentecost—Green. VcRca. Mass of 20th Sunday after Pentecost. No Gloria, 2nd Collect "Defend us," 3rd any Collect, no Creed, ordinary Preface.
- 30 W—Green. VR. Mass as yesterday.
- 31 T (fa) Vigil of All Saints (All Hallows' Eve)—Violet. VcRca. Special Mass. 2nd Collect of the Holy Spirit, 3rd for Church or Pope.

## The Ten Words

(Continued from page 50)

ments of God and the precepts of the Church, as propounded and explained by Christ's Vicar upon earth, to resolve all our doubts, to dispel the gloom of uncertainty, to receive the calm, peaceful assurance that by the grace of God and the merits of His Divine Son, we have solved the ever pressing riddle that formerly disturbed us, and sent us on many a voyage of foolish quest and search.

"The little Green Isle of the West" has gone down in history as the island of saints, for no other reason than that of faithfulness to the teaching and practice of the Catholic Church: and surely that which makes us saints is the same thing which gives us eternal life.

The faith of Ireland is a model to the world, and the reason for it was given recently by no less a person than the Holy Father himself.

With his marvelously keen eye, not the slightest detail of Church discipline goes unnoticed.

In an audience granted Cardinal Lépiciér on March 16, 1929, the Holy Father remarked to the Cardinal that he noticed he was to speak to the Irish colony of Rome on the morrow, the feast of St. Patrick. His Holiness told the Cardinal that he wanted to convey through him to the Irish, whose Saint was so dear to his heart, his personal blessing. The Holy Father also requested that he tell them that since his accession to the throne of St. Peter, seven years previously, the Irish had never given him a moment's worry, nor had they even given his predecessors cause for alarm. He added that the reason is because of their love and obedience to the Holy See, handed down, among St. Patrick's other wonders, by his personal love for Pope Celestine the first.

The same reason holds for the faith of a nation or of an individual of today.

We must throw our anchor on the rock of Peter. Storms will arise to try and drag the moorings, but the ship will ride steadily the lashing of the waves because the rock is immovable. Nations have succeeded and individuals will succeed by a filial love for the rock, which is the Holy See, by an attachment to the chair of Peter, by a

firm belief in the teachings of the Church, by a persistent and fearless practice of these same teachings.

Do you wish to experience in your lives the greatest happiness possible.

Then follow the Church.

Do you wish to make sure that your desire for perfect happiness will be realized?

Then live with the Church.

Do you want to feel that you are answering the question: What must I do to possess eternal life? Then act with the Church.

Do you wish to know whether you are keeping the ten commandments of God—your guarantee of eternal life? Then be a practical Catholic.

Do you wish to join the legion of saints in heaven? Then live the life they did: the life taught them by the One, Holy, Catholic and Apostolic Church.

### THE CATHOLIC WORLD

The famous Blus Sisters (Sisters of the Immaculate Conception of Castres, France), pioneers of West Africa, no longer wear blue. The habit has been changed to white with a small blue veil. The Holy See has permitted the change for all who labour in torrid countries.

Thirty Hindus have formed a club at Giaganadapuram, Madras, and have undertaken to read daily a chapter from the life of Venerable Dominic Savio, a Salesian raised to the altars by the present Pope. This son of Don Bosco has a strong appeal for non-Catholic youth in Madras.

A train of 40 cars was required to transport the four new rotary newspaper presses and equipment recently purchased by the Spanish Catholic publishing house, Editorial Catolica, upon their arrival at the Spanish seaport of Los Pasajes to Madrid, where they are being set up to serve the greatly expanded needs of the Catholic newspaper *El Debate* and its affiliated publications.

The Holy Father has granted permission to Father Avito, S.J., and Father Esteban, S.J., who have been captives of bandits in China since 1930 and 1931 respectively, to say from time to time the votive Mass of the Blessed Virgin without vestments or sacred vessels and without candles, employing a little Chinese wine and ordinary bread.

# NOVEMBER

- 1 F (no a) **ALL SAINTS.** (Holy Day of Obligation)—White. Special Mass. Gloria, Creed.
- 2 S. All Souls—Black. Three Masses for the dead may be said by each priest. Special Collect for each Mass, Sequence, Preface for the dead. (Plenary indulgences for the dead).
- 3 **21st Sunday after Pentecost**—Green. Special Mass. Gloria, 2nd Collect All Saints, Creed, Trinity Preface.
- 4 M—White. Ra. St. Charles, Bishop. Mass of feast. Gloria, 2nd Collect All Saints, 3rd for the Martyrs, Creed.
- 5 T. in Octave of All Saints—White. VR. Mass as Nov. 1, with 2nd Collect of Holy Spirit, 3rd for Church or Pope, and usual Last Gospel of St. John.
- 6 W. in octave of All Saints—White. VR. Mass as Nov. 1, with 2nd Collect Holy Spirit, 3rd Church or Pope, Creed.
- 7 T. in octave of All Saints—White. VR. Mass as Nov. 6.
- 8 F (a) Last day Octave of All Saints—White. Ra. Mass as Nov. 1, with 2nd Collect of the Martyrs.
- 9 S. **Dedication of Cathedral of Our Saviour.**—White. Mass of feast. Gloria, 2nd Collect (in Low Mass only) St. Theodore, Creed, (in Secret prayer omit all in parentheses).
- 10 **22nd Sunday after Pentecost**—Green. Special Mass. Gloria, 2nd Collect St. Andrew, 3rd the Martyrs, Creed, Trinity Preface.
- 11 M—White. Ra. St. Martin, Bishop. Mass of feast. Gloria, 2nd Collect St. Mennas.
- 12 T—Red. VR. St. Martin I, Pope, Mass of feast. Gloria, 2nd Collect "Defend us," 3rd any Collect.
- 13 W—White. VR. St. Didacus. Mass of feast. Gloria, 2nd Collect "Defend us," 3rd any Collect.
- 14 T—Red. Ra. St. Josaphat, Bishop. Mass of feast. Gloria.
- 15 F (a)—White. Ra. St. Albert the Great, Bishop-Teacher. Special Mass. Gloria, Creed.
- 16 S—White. Ra. St. Gertrude, Virgin. Mass of feast. Gloria.
- 17 **23rd Sunday after Pentecost**—Green. Special Mass. Gloria, 2nd Collect St. Gregory, 3rd Collect "Defend us," Creed, Trinity Preface.
- 18 M—White. Ra. Dedication of Basilicas of Sts. Peter and Paul, Apostles. Mass of feast. Gloria, Creed. (In Secret omit all in parentheses).
- 19 T—White. Ra. St. Elizabeth, Queen, Widow. Mass of feast. Gloria, 2nd Collect St. Pontianus.
- 20 W—White. Ra. St. Felix of Valois. Mass of feast. Gloria.
- 21 T—White. Ra. Presentation of Our Lady. Mass of feast. Gloria, Creed, Preface of Our Lady, inserting: "On the Presentation."
- 22 F (a)—Red. Ra. St. Cecilia, Virgin. Mass of feast. Gloria.
- 23 S—Red. Ra. St. Clement I, Pope. Mass of feast. Gloria, 2nd Collect St. Felicity.
- 24 **24th (and last) Sunday after Pentecost**—Green. Special Mass. Gloria, 2nd Collect St. John of the Cross, 3rd St. Chrysogonus, Creed, Trinity Preface.
- 25 M—Red. Ra. St. Catherine of Alexandria, Virgin. Mass of feast. Gloria.
- 26 T—White. Ra. St. Sylvester, Abbot. Mass of feast. 2nd Collect of St. Peter of Alexandria.
- 27 W. during time after Pentecost—Green. VR. Mass of previous Sunday, without Gloria or Creed, 2nd Collect "Defend us," 3rd any Collect, ordinary Preface.
- 28 T. during time after Pentecost—Green. VR. Mass as yesterday.
- 29 F (a) Vigil of St. Andrew, Apostle—Violet. VrCa. Mass of Vigil. No Gloria or Creed, 2nd Collect St. Saturninus, 3rd "Grant, we beseech," ordinary Preface.
- 30 S. **St. Andrew, Apostle**—Red. Mass of feast. Gloria, Creed, Apostles' Preface.

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# DECEMBER

- 1 **1st Sunday of Advent.** (1st day of Church's year)—Violet. Special Mass. No Gloria in this or other seasonal Masses during Advent, 2nd Collect of Our Lady, 3rd for Church or Pope, Creed, Trinity Preface, "Let us bless the Lord" at end of Mass.
- 2 **M—Red.** VR. St. Bibiana, Virgin Mass of feast. Gloria, 2nd Collect 1st Sunday of Advent, 3rd of Our Lady.
- 3 **T—White.** Ra. St. Francis Xavier. Mass of feast. Gloria, 2nd Collect 1st Sunday of Advent.
- 4 **W—White.** Ra. St. Peter Chrysologus, Bishop—Teacher. Special Mass. No Gloria, 2nd Collect 1st Sunday of Advent, 3rd St. Barbara, Creed.
- 5 **T** Week day of Advent—Violet, VR. Mass as Dec. 1. No Gloria or Creed, 2nd Collect of St. Sabbas, 3rd of Our Lady, omit Alleluia verse after Gradual, ordinary Preface.
- 6 **F** (a) **White.** Ra. St. Nicholas, Bishop. Mass of the feast. Gloria, 2nd Collect of 1st Sunday in Advent.
- 7 **S—White.** Ra. St. Ambrose, Bishop and Teacher. Mass of feast. Gloria, 2nd Collect 1st Sunday of Advent, 3rd Collect and Last Gospel Vigil Immaculate Conception, Creed.
- 8 **2nd Sunday of Advent. IMMACULATE CONCEPTION OF OUR LADY—White.** Mass of feast. Gloria, 2nd Collect and Last Gospel of 2nd Sunday of Advent, Creed, Preface of Our Lady, inserting: "On the Immaculate Conception." (This Preface used for next seven days unless otherwise noted).
- 9 **M.** in Octave of Immaculate Conception—White. VcRca. Mass as yesterday, with 3rd Collect of Holy Spirit and ordinary Gospel of St. John at end of Mass.
- 10 **T.** in Octave of Immaculate Conception—White. VR. Mass as 1st Mass Dec. 9 with the 3rd Collect St. Melchiades.
- 11 **W—White.** VR. St. Damasus I, Pope. Special Mass. Gloria, 2nd Collect Immaculate Conception, 3rd of 2nd Sunday of Advent, Creed, Preface of Our Lady.
- 12 **T.** in Octave of Immaculate Conception—White. VR. Mass as 1st Mass Dec. 9.
- 13 **F** (a)—Red. Ra. St. Lucy, Virgin. Special Mass. Gloria, 2nd Collect Immaculate Conception, 3rd of 2nd Sunday of Advent, Creed, Preface of Our Lady.
- 14 **S.** in Octave of Immaculate Conception—White. VR. Mass as 1st Mass Dec. 9 with
- 15 **3rd Sunday of Advent. ("Gaudete" Sunday)—Rose.** Special Mass. 2nd Collect Immaculate Conception, Creed, Trinity Preface.
- 16 **M—Red.** VR. St. Eusebius, Bishop. Mass of feast. Gloria, 2nd Collect 3rd Sunday of Advent, 3rd of Our Lady.
- 17 **T.** Week day of Advent—Violet, Vc. Rca. Mass of Dec. 15. 2nd Collect Our Lady, 3rd Church or Pope, no Creed, omit Alleluia verse after Gradual.
- 18 **Winter Ember Wed. (fa)—Violet, VcRca.** Special Mass. No Gloria or Creed, 2nd Collect of Our Lady, 3rd Church or Pope, ordinary Preface.
- 19 **T.** Week day of Advent—Violet. VcRca. Mass of preceding Sunday. No Gloria, 2nd Collect of Our Lady, 3rd Church or Pope. Omit Alleluia after Gradual. No Creed.
- 20 **Winter Ember Fri. (fa)** Vigil of St. Thomas, Apostle—Violet. VcRca. No Gloria, 2nd Collect and Last Gospel Vigil, 3rd of Our Lady, ordinary Preface.
- 21 **Winter Ember Sat. (fa)** St. Thomas, Apostle—Red. Mass of feast. Gloria, 2nd Collect and Last Gospel of Ember Saturday, Creed, Apostles' Preface.
- 22 **4th (last) Sunday of Advent—Violet.** Special Mass. No Gloria, 2nd Collect of Our Lady, 3rd for Church or Pope, Creed, Trinity Preface.
- 23 **M—Violet.** VcRca. Mass as yesterday, without Creed, 2nd Collect of Our Lady, 3rd for the dead, 4th Church or Pope. Omit Alleluia and Verse after Gradual, ordinary Preface.
- 24 **T.** (fa) Christmas Eve—Violet. Special Mass. No Gloria or Creed.
- 25 **W.** (Holy Day of Obligation). **BIRTH OF OUR LORD JESUS CHRIST—White.** Three Masses may be said by each priest as in Missal: Gloria, Creed, Preface and "Communicating with" special (for next seven days also). In first Mass add "most holy night" in the "Communicating with," at second Mass (even if Solemn High) 2nd Collect is of St. Anastasia, Last Gospel of third Mass is from the Mass of Epiphany (Jan. 6).
- 26 **T.** St. Stephen, First Martyr—Red. Mass of feast. Gloria, 2nd Collect of yesterday. Creed, Christmas Preface and "Communicating with."
- 27 **F** (a) St. John, Apostle and Evangelist—White. Mass of feast. Gloria, 2nd Collect of Christmas, Creed, Preface as yesterday.
- 28 **S.** **Holy Innocents—Violet.** Mass of feast. 2nd Collect of Christmas, no Gloria. Omit Alleluia and Verse after Gradual and add Tract, Creed.
- 29 **Sunday in Octave of Christmas—White.** Special Mass. 2nd Collect St. Thomas, 3rd Christmas, Creed.
- 30 **M.** in Octave of Christmas—White. Special Mass. 2nd Collect Our Lady, 3rd Church or Pope, Creed.
- 31 **T—White.** St. Sylvester I, Pope. Mass of feast. 2nd Collect Christmas, Gloria, Creed.

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It comprises the part of Alberta bounded on the North by the 55th degree of latitude, on the South by the line dividing the 30th and 31st Townships, on the East by the Province of Saskatchewan and on the West by the summit of the Rocky Mountains.

## MOST REVEREND HENRY JOSEPH O'LEARY, D.D.

Archbishop of Edmonton; cons. Bishop of Charlottetown, May 22, 1913; promoted to the Archdiocese of Edmonton, Sept. 7, 1920; Assistant at the Pontifical Throne, June 18, 1926. Res., Edmonton, Alberta, 10044 113th Street.

Former Bishops: Rt. Rev. Vital Justin Grandin, O.M.I., D.D., cons. Bishop of Satala and Co-adjutor to the Bishop of St. Boniface, Nov. 13, 1859; transferred to the See of St. Albert on the day of its erection, Sept. 22, 1871; died June 3, 1892. Most Rev. Emile Legal, O.M.I., D.D., cons. June 17, 1897, with the title of Bishop of Poggia. Transferred to the See of St. Albert, June 2, 1902; appointed Archbishop of Edmonton, Nov. 30, 1912. Died March 20, 1920.

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Seraphic College of St. Francis (North Edmonton)—Revs. Alphonsus, O.F.M., Rector; Jean De Capistran, O.F.M., Prefect; Felix, O.F.M.; Clement, O.F.M.; Englebert, O.F.M.; Giles, O.F.M.; Camillus, O.F.M.; Bro. Patrick Joseph, O.F.M. 8 Lay Brothers. Students, 45.

### Orders of Women

EDMONTON—Academy, Convent, and Separate School—20 Faithful Companions of Jesus. Rev. Mother Albertine, Supr. Pupils, 602. Boarders, 13.

General Hospital—Provincial House of the Sisters of Charity of Montreal (Grey Nuns)—Rev. Mother Laberge, Prov.; 5 Sisters at Provincial House. Hospital—18 Sisters; Sr. Marie de l'Eucharistie, Supr.; Nurses, 70; Helpers, 56; Patients admitted during year, 2866; Chaplain, Rev. James Holland.

Misericordia Hospital—22 Sisters of Misericorde; Rev. Mother Mary of the Presentation, Superior; Nurses, 75; Helpers, 40; Patients admitted during year, 3246; Chaplain, Rev. F. Connolly.

St. Joseph's Hospital for Incurables (Edmonton South)—8 Sisters of Providence (Kingston) Sister M. Alacoque, Supr. Patients admitted during year, 224. Chaplain, Rev. L. C. Walravens, O. Praem.

Monastery of Our Lady of Charity of the Refuge (Good Shepherd)—17 Sisters of Our Lady of Charity. Mother M. Aloysius, Supr. Adult Girls, 40.

Catechetical Centre—4 Sisters of Service. Sister Gertrude Walsh, Supr.

Home for Domestic Girls—9919 105th Street. 4 Sisters of Service. Sister Mary Fitzmaurice, Supr. (Catholic Women's Hostel for the care of immigrant girls). Average Boarders, 10.

Convent, St. Joseph's Seminary—3 Daughters of Jesus in charge of the household department. Sister St. Peter, Supr. 2 Sisters in charge of the household department of the Provincial House of the Oblate Fathers.

Rosary Hall, Catholic Home for Girls—7 Sisters of Providence (Kingston). Sister Mary Cleophas, Supr. Average Boarders, 20.

Sacred Heart Convent (Edmonton East)—19 Sisters of St. Joseph. Mother M. Clement, Supr.

Convent and Catholic Separate School (Edmonton North)—4 Sisters of St. Joseph. Mother M. Frederick, Supr. Pupils, 133.

Convent (Edmonton South)—Ursuline Sisters of Jesus 13. Mother Anne Celine O'Keefe, Supr. Convent, St. John's College (Edmonton South)—6 Sisters of Charity of Evron in charge of the household department. Sr. Josephine Vailant, Supr.

St. Mary's Home—4 Sisters of Providence (Kingston). Sister M. Eucharistia, Supr. Orphans, 58.

Sisters of the Atonement—Hostel for Foreign Girls, 9618 108th Ave. Sister Paula, S.A., Supr. Girls, 10.

Sisters of the Assumption, 108th Avenue and 98th Street—18 Sisters. Sr. Marie-Auxiliatrice, Supr. Boarding Pupils, 37. Pupils, 69.

Sisters of the Precious Blood (Contemplative) 11105 100th Avenue—Sisters, 38. Mother of the Immaculate Heart, Supr.

Sisters of Charity of Mount St. Vincent (Halifax)—7 Sisters. Sr. Frances de Chantal, Supr.

Sisters of Charity (St. John, N.B.)—8 Sisters. Sr. M. Aloysia, Supr.

Convent of St. Edmund, Calder—Mother M. Augustine Murray, Supr. 4 Ursuline Sisters of Jesus. Pupils, 116.

O'Connell Home (Edmonton South)—4 Sisters of Our Lady of Charity of the Refuge. Sr. M. Annunciation, Supr. Orphans, 84.

Beaumont—Convent and School—3 Daughters of Jesus. Sr. M. Ste. Osmanne, Supr. Pupils, 50.

Bonnyville—Hospital and School—12 Sisters of Charity of Evron. Pupils, 184. Patients during year, 304.

Camrose—Hospital—6 Sisters of Providence—Sr. M. Pulcheria, Supr. Patients during year, 957.

Castor—Our Lady of the Rosary Hospital—13 Daughters of Wisdom. Sr. Lucia de St. Joseph, Supr. Patients during year, 344.

Catholic School—Daughters of Wisdom. Pupils, 74. Boarders 32.

Chauvin—School and Convent—4 Sisters of the Holy Cross and Seven Dolors. Sr. M. de Ste Leonide, Supr. Pupils, 42.

Clandonald—Boarding and Day School—7 Sisters of St. Joseph (Peterborough). Mother Edna, Supr. Pupils, 90.

Daysland—House of Providence and Hospital—6 Sisters of Providence. Sister M. Oswald, Supr. Patients admitted during year, 204.

Edson—St. John's Hospital—8 Sisters of Service. Sister Mary Quinn, Supr. Patients admitted during year, 457.

Galahad—Hospital—5 Sisters of St. Joseph. Sr. M. Leonora, Supr. Patients admitted during year, 286.

Hardisty—Hospital—5 Sisters of Charity of St. Vincent de Paul. Sr. M. Charles, Supr. Patients admitted during year, 513.

Hobbema—Indian Boarding School—14 Sisters of the Assumption. Sr. St. Ferdinand, Supr. Pupils, 142.

Jasper—Hospital—Sisters of Charity (Halifax)—Sr. M. Louis, Supr. Patients admitted during year, 168.

Killam—Hospital—4 Sisters of St. Joseph. Sr. M. Jane Frances, Supr. Patients admitted during year, 194.

Lac La Biche—Convent—6 Daughters of Jesus. Sr. M. Ste. Crescence, Supr. Boarders, 31; Pupils, 56.

Legal—Sacred Heart Convent and School—10 Sisters of Charity (Grey Nuns). Sr. M. Langlois, Supr. Boarders, 18; Day Scholars, 147.

Morinville—Provincial House—Convent and School—20 Daughters of Jesus. Mother M. Ste Zenaide, Supr.-Prov. Pupils, 297; Boarders, 47.

Radway Centre—Hospital—6 Sisters of Charity (St. John, N. B.). Sr. M. Bonaventure, Supr. Patients during year, 631.

Red Deer — Convent and Catholic Separate School—13 Daughters of Wisdom. Sr. Rosalie Baptistine, Supr. Pupils, 77; Boarders, 26.

Rimbey—Hospital—Sisters of St. Joseph. Mother M. Loretto, Supr. Patients during year, 314.

Smoky Lake—Hostel—6 Franciscan Sisters of the Atonement. Sr. Mary Angela, Supr.

St. Albert—Academy and Catholic School, Orphanage, Asylum and Indian Boarding School—33 Grey Nuns. Sr. Corriveau, Supr. Helpers, 20. Boarders, 120.

Convent of Daughters of Jesus—3 Sisters in charge of the household department of the Oblate Fathers' House. Sr. St. Tarcisius, Supr.

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St. Bride's—Convent and School—4 Sisters of St. Joseph—Mother M. Alexius, Supr.  
 St. Paul—Convent and Catholic Separate School—21 Sisters of the Assumption. Sr. M. du Crucifix, Supr. Pupils, 387; Boarders, 13.  
 St. Theresa's Hospital—7 Sisters of Charity of Montreal (Grey Nuns). Sr. C. Fortin, Supr. Patients admitted during year, 615. Nurses, 4; Helpers, 6.  
 Blue Quill Indian Residential School—11 Grey Nuns. Sr. Chevretils, Supr. Boarding pupils, 113; Helpers, 4.  
 St. Vincent—School and Convent—4 Sisters of the Assumption. Sr. Agnès-de-l'Eucharistie, Supr. Pupils, 72.  
 Trochu—Provincial House and Convent—15 Sisters of Notre Dame d'Evron. Mother M. Joseph Rondo, Prov. Sr. M. Thérèse Laigre, Supr. Boarding Pupils, 12; Pupils, 57.  
 Hospital—Sr. M. Thérèse Laigre, Supr. Patients during year, 220.  
 Vegreville—Convent and Catholic Separate School—14 Daughters of Providence. Mother St. Benjamin, Supr. Pupils, 114; Boarders, 17.  
 Hospital—12 Sisters of Notre Dame d'Evron. Sister Anna Keohane, Supr. Helpers, 2. Patients admitted during year, 1157.  
 Vilna—Hospital—7 Sisters of Service. Sr. Agnes Brunning, Supr. Patients during year, 297.  
 Wainwright—Convent and School—9 Sisters of St. Joseph (Peterborough). Sr. M. Edwina, Supr. Boarders, 41.  
 Westlock—Hospital—5 Sisters of Charity (Halifax). Sr. M. Gonzaga, Supr. Patients during year, 620.  
 Wetaskawin—Convent and Catholic Separate School—4 Sisters of St. Joseph. Sr. M. Winnifred, Supr. Pupils, 80.

### RELIGIOUS COMMUNITIES IN THE ARCHDIOCESE

#### Index to Communities of Men

Oblates of Mary Immaculate (Province of Alberta-Saskatchewan)—The Oblate Fathers attend to all the Indian Missions in the diocese, and numerous parishes and missions, viz., Edmonton Centre, Athabasca, Cold Lake, Good Fish Lake, Hobbema, Lac La Biche, Lac Ste Anne, Saddle Lake, St. Albert, St. Paul, Wintertown, etc.

Franciscan Fathers (Province of Canada)—Edmonton, Fort Saskatchewan.  
 Priests of the Sacred Heart of Jesus (St. Quentin, France)—Beaumont.  
 Jesuit Fathers (Province of Canada)—College, Edmonton West.  
 Redemptorist Fathers (English Province of Canada)—Edmonton (St. Alphonsus), Tofield and Missions, Gibbons, Redwater, and Mission Band.  
 Franciscan Fathers of the Atonement (Graymoor, N.Y.)—Smoky Lake.  
 Brothers of the Christian Schools—In charge of St. Joseph's University College, affiliated with the University of Alberta.

### RECAPITULATION

Archbishop	1
Secular Priests	113
Priests of Religious Orders	59
Total Priests	172
Churches with Resident Priest	95
Missions with Churches	117
Total Churches	212
Stations without Churches	100
Seminary	1
Colleges	5
Convent Schools and Academies	15
Indian Boarding Schools	3
Hospitals	20
Orphan Asylums	3
Refuges	3
Old People's Home	1
Girls' Hostels	2
Catholic Population	83,000

### Died During Year

Rev. J. Huet, S.C.J., Chauvin, Jan. 20, 1934.

### Ordained During Year

Rev. J. Ashe  
 Rev. G. Strickland  
 June 10th, 1934.

# Diocese of Calgary

## DIOCESE OF CALGARY (Diocesis Calgariensis)

Established November 30th, 1912.

Comprises the southern part of the Province of Alberta, with the line that divides the Thirtieth from the Thirty-first Township as the northern boundary, and is bounded on the east by the Province of Saskatchewan, on the south by the United States border, and on the west by the Province of British Columbia.

Right Reverend Peter Joseph Monahan, D.D., Bishop of Calgary; consecrated August 10th, 1932; installed as third bishop of Calgary, August 18th, 1932.

Former Bishops—Rt. Rev. John Thomas Mc-

Nally, D.D.; consecrated June 1st, 1913; transferred to the Diocese of Hamilton, August 11th, 1924; Rt. Rev. John Thomas Kidd, D.D., consecrated May 6th, 1925; transferred to the Diocese of London, July 3rd, 1931.

Vicar-General—Rt. Rev. A. J. Hetherington, 1515 13th Ave. W., Calgary.

Chancellor—Rev. N. R. Anderson, Taber.

Dean—Very Rev. W. R. Dargan.

Consultors Diocesani—Rt. Rev. Msgr. A. J. Hetherington, V.G., Rt. Rev. E. J. Maloy, Revs. John S. Smith, Fergus J. O'Brien, A. E. Rouleau, Neville R. Anderson.

Official—Rt. Rev. Msgr. A. J. Hetherington.

Defensor Vinculi et Promotor Justitiae—Rev. Notarius—Rev. Neville Anderson.

Pro-Synodal Judges et Examinatores—Rt. Rev. A. MacAdam.

Msgr. A. J. Hetherington, V.G., Very Rev.

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 Board of Administration—Rt. Rev. Msgr. A. J. Hetherington, V.G., and Rev. N. Anderson.  
 Diocesan Director of Religious Communities—Rev. J. Riou, O.M.I.  
 Diocesan Director of Hospital—Rt. Rev. A. J. Hetherington.  
 Diocesan Director of the Pious Union of the Missions—Rev. F. O'Brien.  
 Diocesan Board for the Society of the Propagation of the Faith—Rt. Rev. Msgr. A. J. Hetherington, V.G.; Revs. John Smith and Neville Anderson.  
 Diocesan Director of Priests' Eucharistic League—Rev. Neville Anderson.  
 Diocesan Director of Apostleship of Prayer—Rev. Albert E. Rouleau.  
 Diocesan Director of the Pious Union of St. Joseph—Rev. E. L. Doyle.

## CLERGY, CHURCHES, MISSIONS AND SCHOOLS

### City of Calgary

St. Mary's Cathedral—Rev. John S. Smith, Rector; Revs. A. B. Macdonald, D.D., B. Holland, C. Lyons. Residence, 219 Eighteenth Ave. W.  
 Holy Family Church—Rev. Clovis Beaugard. Residence, 513 Eighteenth Ave. W.  
 St. Mary's Boys' High School Staff—Rev. J. P. Mallon, C.S.B.; Rev. G. Thompson, C.S.B.; Rev. E. J. Hardimann, C.B.S.; Rev. T. J. McGouey, C.B.S.; Rev. J. A. Whelihan, C.B.S., Rev. J. V. Corrigan, C.B.S., Rev. N. J. Murphy, C.B.S. No. Pupils, 176.  
 St. Mary's School (Boys, Senior Grades)—Two lay teachers. Pupils, 66.  
 St. Mary's High School (Girls)—Six Sisters, Faithful Companions of Jesus. Pupils, 173.  
 St. Mary's School (Primary Grades)—Two Sisters, Faithful Companions of Jesus; 3 lay teachers. Pupils, 161.  
 Holy Angels—Three Ursuline Sisters, three lay teachers. Pupils, 162.  
 Sacred Heart Church—Rt. Rev. Msgr. A. J. Hetherington, Rev. T. Kiley.  
 School—Sacred Heart. Two Ursuline Sisters, 4 lay teachers. Pupils, 205.  
 St. Joseph's Church—Rev. Fergus J. O'Brien, 640 19th Ave. N.W.  
 School—St. Joseph's; three lay teachers. Pupils, 95.  
 St. Ann's Church—Very Rev. W. R. Dargan. Residence, 922 21st Ave. E.  
 School—St. Ann's; two Sisters, Faithful Companions of Jesus; 4 lay teachers. Pupils, 196.  
 Our Lady of Perpetual Help—Rev. I. B. Collins, C.S.S.R., Rector; Rev. E. Doyle, C.S.S.R.; S. Mayer, C.S.S.R.; H. Bartley, C.S.S.R. Residence, 610 Second Avenue N. E.  
 School—St. Angela's; 7 lay teachers. Pupils, 270.  
 St. John's—Rev. R. J. Donovan. School—Three lay teachers. Pupils, 95.  
 St. Stephen's Ukrainian Greek Catholic—658 First Ave. N.E. Attended from Edmonton.  
 St. Francis, 211 6 Ave. E., Rev. Patrick Beaton.

### Outside the City of Calgary

Banff—St. Mary's Church. Rev. J. B. Moriarty.  
 Beiseker—St. Mary's Church; Rt. Rev. Edmund McCoy. Missions—Swalwell, S.S. James and Catherine; Acme and Grainger.  
 Bellevue—St. Cyril's Church. Missions—Hillcrest, St. Theresa of the Child Jesus.  
 Black Diamond, St. Michael's Church—Rev. E. E. Mulvill. Missions—Okotoks, St. James.  
 Blairmore—St. Ann's Church; Rev. Michael A. Harrington.  
 Blood Reserve (Cardston P.O.)—Indian Mission. St. Francis Xavier Church; Rev. E. Ruau, O.M.I., Superior. Chas. Devie, O.M.I.  
 Bow Island—St. Michael's Church; Rev. Edmund Lehman. Missions—Sacred Heart, near Grassy Lake; Whitlaw, Immaculate Conception, Grassy Lake, Assumption, also at Rachville.  
 Brooks—Our Lady of Perpetual Help—Rev. J. Morrow. Missions—Bassano, St. Columbia's; Patricia, Sacred Heart; Rosemary, St. John the Baptist; also at Millicent, Cavendish, Alderson, Bowell, Gem, Suffield. Eyremore.  
 Canmore—Sacred Heart Church; Rev. Francis Stefanski. Mission—Exshaw, St. Bernard's.  
 Cardston—St. Theresa of the Child Jesus; Rev. Rome; Airdrie, Cremona.  
 J. M. Salaun, O.M.I. Missions—Harrisville, St. Stephen's; Waterton Lakes, Precious Blood; Taylorville, Gimball, Raley.  
 Carstairs—St. Agnes' Church; Rev. Colin F. Ross. Missions—Crossfield, St. Frances of Cluny—Holy Trinity Church; Rev. J. Riou, O.M.I., Rev. L. D. Doucet, O.M.I., Rev. J. Paquette, O.M.I. Missions—Sarcee Indian Reserve; St. George's Church; Namaka, St. Gerard, Majella.  
 Cochrane—St. Joseph's Church; Rev. Fitzpatrick. Mission—Big Prairie and Cremona, Bothrie.  
 Coalhurst—Rev. F. Foote. Missions—Kehoe, Iron Spring, Barona.  
 Cowley—St. Joseph's Church; Rev. John B. O'Dea. Missions—Burmis, St. Stanislaus Kostka; Tod Creek, Beaver Mines.  
 Coleman—Holy Ghost Church; Rev. J. T. Dunbar.  
 Drumheller—St. Anthony's Church; Rev. N. R. Anderson.  
 Empress—Church of the Infant Jesus; Rev. Leo Sullivan. Missions—Acadia Valley, S.S. Peter and Paul; Jenner, Our Lady of Perpetual Help; Tide Lake, St. Mary's; Iddisleigh, Buffalo, Atlee, Bindloss.  
 Forest Lawn—Holy Trinity Church; attended by Redemptorist Fathers.  
 Gleichen—St. Victor's Church; Rev. Neil McCormick. Missions—Arrowwood, St. Columban's; Milo, Queenstown, Hussar, St. Ann's.  
 Granum—St. Augustine's Church; Rev. Francis Hughes. Missions—Claresholm, St. Vincent de Paul.  
 Hardieville—Our Lady of Lourdes; Rev. John Duplanil, O.M.I. Mission—Coaldale.  
 High River—St. Francis de Sales Church; Rev. William F. Bowlen. Missions—Brant, Sacred Heart, Blackie, Aldersyde.  
 Hill Spring—St. Henry's Church; Rev. F. Arsenaault. Missions—Spring Ridge, Glenwood.  
 Lake Louise—Attended from the Cathedral during the summer.  
 Lethbridge—St. Patrick's Church; Rev. Fr. Madden, O.M.I.; Revs. Jos. Mullany, O.M.I., and Ed. Flanagan, O.M.I. Residence, 312 10th St. S.  
 St. Michael Hospital—Rev. T. H. Greene, Chaplain.

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St. Basil's School—Two Sisters, St. Martha; six lay teachers. Pupils, 327.

St. Aloysius—One Sister, Faithful Companion of Jesus; three lay teachers. Pupils, 134.

S.S. Peter and Paul Church (Greek Catholic)—Rev. M. Olenchuk. Residence, 640 Twelve-C St. N.

Macleod—Holy Cross Church; Rev. A. J. MacGillivray.

School—One lay teacher. Pupils, 40. Missions—Porcupine Hills, Spring Point, Mud Lake, Pearce, Monarch.

Medicine Hat—St. Patrick's Church; Rev. Michael Fitzpatrick.

School—St. Louis; three Sisters of Charity of St. Louis; one lay teacher. Pupils, 115. Missions—Redcliff, St. Mary's, Irvine, Box Springs, Dunmore, Walsh.

Midnapore—St. Patrick's Church; Rev. Albert Newman.

Milk River—St. Peter's Church; Rev. H. J. Doiron. Missions—Coutts, Holy Angels; Allerton, St. Isidore's; also at St. Kilda.

Munson—St. Patrick's Church; Rev. J. A. N. Lebel; Rev. B. Holland, assistant. Mission—Mecheche.

Nanton—Rev. A. E. Rouleau. Mission—Stavely.

Nemiscam—St. Raphael's Chapel; Rev. A. E. Tennant. Missions—St. Joseph's Church, near Foremost; St. Anthony's Church, near Pleasant View; Foremost, Our Lady of Perpetual Help; Etzikom, St. Gabriel Archangel; Faith, Sacred Heart; Lucky Strike, Skiff, Chin.

Oyen—Sacred Heart Church; Rev. Cyril J. Lynett. Missions—Cereal, St. Cyril's Church; also at Sibbald, Chinook, Pandora, Cold Spring, Heathdale, Rearville.

Peigan Reserve (Brocket P.O.)—Indian Mission. Conversion of St. Paul; Rev. J. L. Levern, O.M.I.

Pincher Creek—St. Michael's Church; Rev. J. Panhaleux, O.M.I.; Rev. U. Simonin, O.M.I. School—Five Daughters of Jesus; one lay teacher. Pupils, 140.

Raymond—Sacred Heart Church; Rev. R. McGuinness. Missions—New Dayton, St. Edmund's; also at McGrath, Spring Coulee, Stirling, Del Bonita.

Rockyford—St. Rita's Church; Rev. J. Quentin Killen. Missions—Carbon, St. Gabriel's; Rosebud, Sacred Heart; Hesketh. School—St. Rita's, two Ursuline Sisters. Pupils, 45. Boarding Convent—Six Ursuline Sisters.

Schuler—St. Joseph's Church; Rev. John Jacob. Strathmore—Sacred Heart Church; Rev. P. J. N. Cosman. Missions—Langdon, St. John the Baptist; Carseland, St. Philips.

Taber—St. Augustine's Church; Rev. Arthur Anderson. Missions—Retlaw, St. Ann's; Lomond, St. Joseph's; also at Travers, Purple Springs, Barnwell.

Vulcan—St. Andrew's Church; Rev. John A. Cunningham. Missions—Champion, Immaculate Conception, Carmangay.

Warner—Our Lady of Lourdes; Rev. H. F. Ritter.

Wayne—Sacred Heart; attended from Munson. Missions—Rosedale.

Youngstown—St. Paul's Church; Rev. A. E. Hyatt. Missions—Richdale, St. Peter's; Sunny-nook, St. Timothy's; Howie, Lone Butte, Calarneauville, Steveville.

On Sick Leave—Rev. Patrick Beaton, Rev. John Osborne.

Pedagogical Studies—Rev. H. L. Patterson.

Absent—D. E. Moreau in Rochester Diocese.

In Rome—Rev. E. J. Doyle, C. Clancy.

Died during year 1934—Rev. S. A. McAdam, Rev. M. McQuaid.

### INSTITUTIONS IN CHARGE OF RELIGIOUS ORDERS

#### Orders of Women

Calgary—Provincial House, Faithful Companions of Jesus. 36 Sisters.

Sacred Heart Convent and Academy—Faithful Companions of Jesus. Pupils, 22.

Holy Cross Hospital—Sisters of Charity, Gray Nuns of Montreal, 19 Sisters, 95 nurses, 300 beds. Aggregate patients in year, 4,429.

Ursuline Convent, 717 Royal Avenue—13 professed Sisters, 2 novices.

Banff—Banff General Hospital—6 Sisters of St. Martha, 3 nurses, 45 beds.

Blackfoot Crossing (Cluny P.O.), Indian Boarding School—8 Sisters of Providence. Pupils, 70.

Blood Reserve (Cardston P.O.), Indian Boarding School—15 Sisters of Charity (Gray Nuns of Nicolet). Pupils, 126.

Indian Hospital—8 Sisters of Charity (Gray Nuns of Nicolet), 40 beds, 667 patients.

Canmore—Social Service Center—3 Sisters of St. Martha.

Lethbridge, St. Aloysius Convent—10 Sisters Faithful Companions of Jesus.

St. Michael's Hospital—9 Sisters of Martha, 11 nurses, 100 beds, 1,310 patients.

Medicine Hat, St. Theresa's Convent and Academy—15 Sisters of Charity of St. Louis, 6 Postulants. Pupils, 88.

Midnapore, Lacombe Home, Provincial House—Sisters of Providence. Rev. Mother Rustica, Provincial; 6 Sisters. Home of orphans and aged. 37 Sisters, 134 orphans and 45 aged.

Rockyford, St. Rita's Convent. Four Ursuline Sisters.

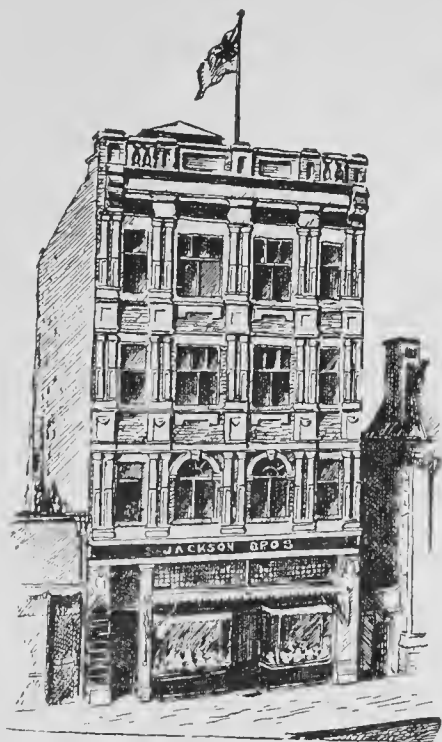
Peigan Reserve (Brocket P.O.), Indian Boarding School—9 Sisters of Charity (Gray Nuns of Nicolet). 53 pupils.

Pincher Creek, Kermaria Convent and St. Michael's Academy—13 Daughters of Jesus, 26 pupils.

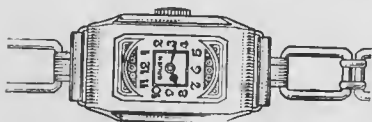
St. Vincent Hospital—8 Daughters of Jesus, 14 beds, 261 patients.

### RECAPITULATION

Diocesan Priests	58
Priests of Religious Orders	24
Total Priests	82
Seminarians	5
Churches with Resident Priest	49
Missions with Churches	49
Total Churches	98
Missions without Church	67
High Schools	6
Pupils	393
Academies	4
Pupils	136
Indian Boarding Schools	3
Pupils	249
Hospitals	5
Home for Aged	1
Orphanage	1
Orphans	134
Catholic Schools	23
Pupils	2,915
Catholic Population—	
Latin	40,300
Greek	4,500



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# Diocese of Saskatoon

Right Rev. G. C. Murray, C.S.S.R., D.D., Bishop of Saskatoon; consecrated Bishop of Victoria May 7th, 1930—installed first Bishop of Saskatoon April 18th, 1934. Residence, 106 5th Avenue North, Saskatoon, Sask.

Saint Joseph's—Rev. B. Kennedy, O.M.I. Rev. A. Connolly, O.M.I. 535 8th Street, Nutana, Saskatoon.

## Limits

Bounded on the West by the civil Province of Alberta and the civil Province of Saskatchewan; on the north by a line dividing townships 40 and 41 reaching on the west end of the Province of Saskatchewan, and on the East the limits of the Abbacy of St. Peter's Muenster; bounded on the east by a line dividing ranges 26 and 27, to the intersection of the line dividing townships 36 and 37, then by a straight line to the east to a line dividing ranges 22 and 23, then by a straight line towards the south to the line dividing townships 30 and 31; bounded on the south by this last line going toward the west to the intersection of the river Saskatchewan, then following the southern course of this river to the line dividing the civil Province of Saskatchewan from the civil Province of Alberta. Vicar General—Monsignor Bourdel.

Consultors—Rev. J. O'Leary, Rev. J. O'Neil, Rev. M. Baudoux.  
Religious Communities of men—Oblate Fathers of Mary Immaculate.  
Religious Communities of Women—  
Daughters of Providence, (Prud'homme, Vonda, Viscount).  
Sisters of Our Lady of Sion, (Saskatoon).  
Grey Nuns of Montreal, (Saskatoon).  
Grey Nuns of Nicolet, (Biggar).  
Sisters of the Assumption, (Biggar).  
Franciscan Sisters, (Macklin).  
Sisters of Notre Dame of Hamilton, (Leipzig, Revenue).  
Ursuline Sisters, (Allan, Tramping Lake).  
Sisters of St. Elizabeth, (Macklin).  
Sisters of the Sacred Heart and Perpetual Adoration.  
Deans—Rev. J. O'Leary and Rev. Th. Schwerts, O.M.I.

## City of Saskatoon

St. Paul's Cathedral—Rt. Rev. G. C. Murray, C.S.S.R., D.D., Rev. J. O'Leary, V.F., P.P., Rev. D. J. Mulcahey, Asst. Rev. R. J. Carroll, Asst. Our Lady of Victory (St. Mary's)—Rev. J. O'Neil, P.P. 211 Ave. O, South.  
The Canadian Martyrs—Rev. L. Demers, P.P. 211 Ave. O, South.

## Institutions

St. Paul's Hospital—Grey Nuns of Montreal; Chaplain, Rev. J. Drapeau.  
Academy of Sion—Rosary Hall, (Sisters of Sion).

## Outside of Saskatoon

Allan (St. Aloysius)—Rev. J. Schaefer, O.M.I., Pastor.  
Biggar (St. Gabriel)—Rev. G. E. Provost, Pastor. Rev. A. Ouellet, D.th., and Rev. A. Tombu, Assts.  
Missions—Cochery, Arelee, Cluny.  
Cosine—Rev. J. Habets, O.M.I. Mission—St. Donatus.  
Delisle—Rev. H. Baillargeon. Missions—Tessier, Swanson, Vanscoy.  
Denzil—Rev. Th. Schwerts, O.M.I. Mission, Asor.  
Dodsland—Rev. M. Mourey. Missions—Loverna, Plenty, Herschel.  
Eston—Rev. H. L. Shirley. Mission—Plato.  
Grosswerder—Rev. A. Krist, O.M.I. Mission—Pramate.  
Handel—Rev. J. Schneider, O.M.I. Mission—Carmelheim.  
Kerrobart—Rev. Jos. Boening, O.M.I. Missions—Ermine, Major.  
Kindersley—Rev. E. Rankin. Missions—Marengo, Alsask, Pinkham.  
Leipzig—Rev. H. Boening, O.M.I.  
Luseland—Rev. M. Schoenwasser, O.M.I.  
Macklin—Rev. J. J. Fuchs, O.M.I.  
Meachem—Rev. T. Ash. Missions—Colonsay, Blucher, Saxby.  
Prud'homme—Rev. M. Baudoux, Rt. Rev. Msgr. Bourdel, P.D., V.G.  
Revenue—Rev. A. Bergmann, O.M.I.  
Reward—Rev. L. Groetschel. Mission—Salvador.  
Rosetown—Rev. E. Dubois. Missions—Dinsmore, Mildren, Puberose, Ebrose.  
Selz—Rev. R. Zarek.  
Scott—Rev. P. Bieler, O.M.I. Missions—Unity, Wilkie, Winter.  
Tramping Lake—Rev. L. Hermandung, O.M.I. Mission—Broadacres.  
Vonda—Rev. A. J. Pierre. Mission—St. Denis.  
Viscount—Rev. O. Lacroix. Mission, Plunket.  
Young—Rev. J. B. Enmosse. Mission—Watrous, Simpson.

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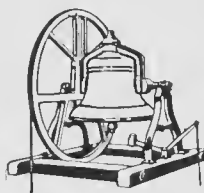
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# Bicariate Apostolic of Grouard

(Vicariate Apostolic April 8, 1862)

Comprises the regions bounded on the north by the 60th degree of latitude, on the east by the 113th degree of longitude, on the south by the 55th degree of latitude, on the west by the summit of the Rocky Mountains.

Right Reverend Joseph Guy, O.M.I., D.D., Vicar Apostolic of Grouard; cons. May 1, 1930, Titular Bishop of Zerta. Res., Grouard, Alta.

First Vicar Apostolic: Rt. Rev. Henry Faraud, O.M.I., cons. Nov. 30, 1864, Titular Bishop of Anemour; died Sept. 26, 1890.

Second Vicar Apostolic: Most Rev. Emile Grouard, O.M.I., cons. Aug. 1, 1891, Titular Archbishop of Eglise, resigned March 19, 1929; died March 7, 1931.

First Coadjutor of Grouard: Rt. Rev. Celestin Joussard, O.M.I., cons. Sept. 5, 1909, Titular Bishop of Arcadiopolis, resigned March 19, 1929, died Sept. 20, 1932.

Vicar Delegate: Rev. Y. M. Floc'h, O.M.I., Res., Grouard, Alta

Chancellor and Secretary, Rev. A. Charest.

## CLERGY, CHURCHES, MISSIONS AND SCHOOLS

GROUARD, Alta. (St. Bernard), Rt. Rev. Joseph Guy, O.M.I., D.D., Rev. Fr. Yves-Marie Floc'h, O.M.I., Vicar Delegate, Parish Priest and Principal of Indian Residential School; Rev. Fr. A. Charest, Chancellor and Secretary; Rev. Fr. C. Batie, O.M.I., asst., Rev. Fr. F. LeSerrec, retired.

Missions: White Fish Lake, Heart River, Smoky Lake, Fish Lake.

School: St. Bernard's Indian Residential School, 16 Sisters of Providence.

BERWYN, Alta. (St. Cecilia), Rev. J. B. H. Giroux, O.M.I., pastor.

Mission: Grimshaw.

DAWSON CREEK, B.C., Rev. J. Wagner, O.M.I., pastor.

Missions: Pouce Coupé, Rolla, Sunset Prairie. Hospital: 5 Sisters of Providence.

DONNELLY, Alta., (Sacred Heart), Vacant.

School: 11 Sisters of the Holy Cross.

FALHER, Alta., (St. Ann), Rev. S. Lajoie, O.M.I., pastor, Rev. Fr. A. Gobeil, O.M.I., asst.

Mission: Lac Magloire.

School: 14 Sisters of the Holy Cross.

FORT ST. JOHN, B.C., Rev. Fr. Paul Gagnon, pastor.

Missions: Rose Prairie, Hudson's Hope.

Hospital: 6 Sisters of Providence.

FORT VERMILION, Alta., (St. Henry), Rev. Fr. Joseph Habay, O.M.I., Supr. and pastor, Rev. Fr. C. Deman, O.M.I., asst.

Missions: Maskutek, Rivière Rouge, Pointe Carcajou.

School: St. Henry's Indian Residential School. Hospital: Sisters of Providence.

FRANCOIS HOUSE, LIARD RIVER, B.C. (St. Francis), Rev. Fr. Ed. Gouy, O.M.I., Rev. Fr. A. Arbet, O.M.I., asst.

FRIEDENSTHAL, Alta., P.O. Fairview, (St. Boniface), Rev. Fr. J. Schwebius, O.M.I., pastor, Rev. Fr. F. Otterbach, O.M.I., asst.

Missions: Hines Creek, Fairview, Whitelaw.

GIROUXVILLE, Alta., (Our Lady of Lourdes), Rev. Fr. P. Serrand, O.M.I., pastor.

GRANDE PRAIRIE, Alta., (St. Joseph), Rev. Fr. Austin McGuire, C.S.S.R., Supr. and pastor, Rev. Fr. I. Shalla, C.S.S.R., Rev. Fr. F. Lane, C.S.S.R., Missionaries.

Missions: Red Willow, Kleskun Hill, Sexsmith, Buffalo Lake, Webster, Beaver Lodge, Hythe, Wembley, Dimsdale.

School: 4 Sisters of the Holy Cross.

GUY, Alta., (St. Vitus), Vacant.

HIGH PRAIRIE, Alta., Rev. Aldéric Gould.

Mission: Enilda.

JOUSSARD, Alta., (St. Ann), Rev. Fr. J. A. Normandeau, pastor.

School: St. Bruno Indian Residential School,

Rev. Fr. C. Falher, O.M.I., Supr. and Principal,

Rev. Fr. B. Rainville, O.M.I., asst. Missions

attached to the school: Driftpile, Sucker Creek,

13 Sisters of Providence

KEG RIVER, Alta., Rev. Fr. J. Quémeneur, O.M.I. Mission: Hay River.

NORTH STAR, Alta., (Sacred Heart), Rev. Fr. W. Ebert, O.M.I., pastor.

Mission: Notikewin.

PEACE RIVER, Alta., (Immaculate Conception), Rev. L. Binet, O.M.I., pastor.

St. Augustine's Mission, (Peace River P.O.),

Rev. Fr. L. Nadeau, O.M.I., Supr., Rev. Fr.

Z. Poirier, O.M.I., asst.

Missions: Nampa, Reno, Judah

School: 10 Sisters of Providence.

PRAIRIE ECHO P.O., Alta., (St. Anthony), Rev.

Fr. A. Alac, O.M.I., Supr. and pastor.

RIO GRANDE, Alta., Vacant, attended from Grande Prairie.

SLAVE LAKE, Alta., Rev. J. Huguerre, O.M.I., pastor.

Missions: Smith, Swan River, Faust, Kinuso.

SPIRIT RIVER, Alta.: Rev. Fr. J. A. Demers, O.M.I., pastor.

Missions: Belloy, Wanham, Esher.

STURGEON LAKE, Calais P.O., (St. Francis-Xavier), Rev. Fr. L. Girard, O.M.I., Supr. and pastor.

School: St. Francis-Xavier Indian Residential

[School: 9 Sisters of Providence.

TANGENT, Alta., (Canadian Martyrs), Rev. Fr. M. Legault, pastor.

Missions: Eaglesham, Rahab.

WABASCA, Desmarais P.O., (St. Martin), Rev. Fr. L. Beuglet, O.M.I., Supr. and pastor., Rev.

Fr. E. Petour, O.M.I., Rev. Fr. H. Fournier,

O.M.I., missionaries.

Missions: Rivière Pélican, Lac la Truite, Calling Lake, Lac Montagnais.

Hospital: Sisters of Providence.

School: St. Martin's Indian Residential School, 9 Sisters of Providence.

Outside of Diocese: Gravelbourg Diocese: Rev.

Fr. A. Josse, O.M.I., Rev. Fr. C. St. Pierre.

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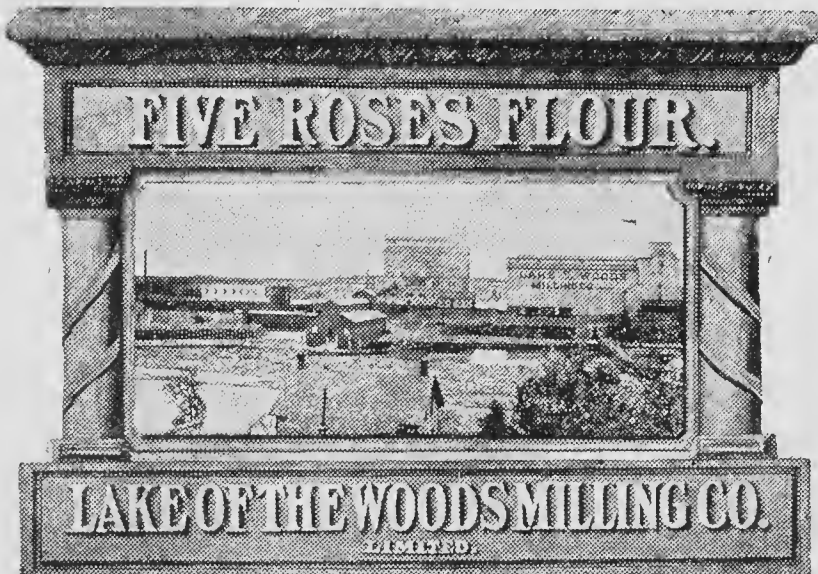
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